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PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending direct to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages.—EDITOR.]

GENERAL

Adolf Bastian, Gedächtnisfeier am II. März, 1905. (Z. f. Ethn., Berlin, 1905, XXXVII, 233–255, 1 pl.) Text of addresses by Lissauer, von den Steinen, von Richthofen, and Waldeyer, treating of the life and labors of Bastian, the ethnologist and anthropological philosopher.

Buchner (M.) Das Bumerangwerfen. (Globus, Brnschwg., 1905, LXXVIII, 37–41, 63–66, 4 figs.) Discusses theory and practice of boomerang-throwing — gives results of author's own experiments with European-made implements. Experiments with such boomerangs have not solved the problem. Australian boomerangs are now made for the trade, — those genuine specimens in museums are not obtainable for use. It is not too late, perhaps, to seek from some old Australian the right knowledge.

Diergart (Hr) Ueber die Bedeutung gewisser Tontechniken der Naturvölken für die technische Beurteilung des antiken roten Terra sigillata Glanzes. (Z. f. Ethn., Berlin, 1905, XXXVII, 432–433.) Suggests the value of the study of the red-luster clay techniques of the modern Orient and allied techniques of certain primitive peoples (*e. g.* Central and South America) for the interpretation of the ancient red *terra sigillata* luster — some of the wares have now lasted nearly 200 years.

Dodd (Isabel F.) The Archeological Congress at Athens. (Rec. of Past, Wash., 1905, IV, 199–202, 2 figs.) Brief account of congress held in April, 1905, notices of chief papers, etc.

Enslin (—) Die Augenveränderungen beim Turmschädel, besonders die Sehnervenerkrankung. (A. f. Ophthalm., Berlin, 1904, LVIII, 151–201, 1 pl., 8 figs.) Gives results of observations and measurements of 16 cases of affections of the optic nerve, etc., conditioned by malformation of skull (acrocephaly caused by premature synostosis of the coronal suture). Boys are chiefly affected.

Farabee (W. C.) Inheritance of digital malformations in man. (Papers Peab. Mus. Amer. Arch. and Ethn., Cambr., Mass., 1905, III, 69–77, 5 pl.) Treats, with tables of measurements, etc., — measurements, tracings, photographs, radiographs, plaster-casts, and complete genealogical tables were made, — of digital malformations observed in Pennsylvania, where “all the digits of all extremities of 37 persons are affected and the anomaly (short digits) is inherited in conformity with Mendel's law for five generations.” The people are otherwise perfectly normal, though the abnormals seem to have shorter arms and shorter stature. The abnormality is inherited through both sexes (58 percent of all the descendants of males are abnormal and 42 percent of those of females). This paper is part of a thesis for Ph.D. in Anthropology (Harvard) on *Heredity and Sexual Influences in Meristic Variation*.

Fewkes (J. W.) Climate and cult. (Trans. Eighth Intern. Geogr. Congr., Wash., 1905, 664–670.) Discusses the effect of humidity and aridity on the development of aboriginal culture, par-

ticularly the desert region of the S. W. United States. Compares the Pueblo region with the well-watered West Indies, — in both cases climate has stamped itself upon ritual. With the Pueblo Indians the sky god is a rain-god whose worship is dictated by the arid climate. The West Indian sky-god is a malevolent being (incarnation of the hurricane) who is besought for protection. Climate is responsible for likenesses and diversities in cults.

Gheorgov (J. A.) Die ersten Anfänge des sprachlichen Ausdrucks für das Selbstbewusstsein bei Kindern. (A. f. d. Ges. Psychol., Lpzg., 1905, v, 327-404.) Discusses at length the beginnings of the expression for self in language (Bulgarian) in the two sons of the author, a professor in Sofia. A valuable paper.

Gray (J.) Anthropometric identification : a new system of classifying the records. (Man, Lond., 1905, v, 84-86.) Author proposes "to make the limits of a compartment movable instead of fixed, as in the Bertillon system," and so "bring the dimensions of the card to be allocated always into the center of the limits of a compartment beyond the margins of uncertainty."

Gusinde (K.) Einiges über Rhythmus, Wort und Weise. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, iv, 9-22.) Treats of the nature and origin of rhythm, melody, tune and text of songs. Rhythm, the beginning of all poetical development, gradually disengaged itself from being merely an accompaniment of work, and later, after the musical had been developed the language proper was added. The melody of the minne-song blossomed out of the Gregorian church-song. The influence of dance-music and instrumental music is noted. In folk-song the melody is fixed, the text mutable.

Höfler (M.) Kröte und Gebärmutter. (Globus, Brnschwg., 1905, LXXXVIII, 25-27.) Author treats of the living toad as a soul-animal (one of the many forms which folk-thought assigns to the human soul), the body of the toad as a fetish-animal (its several immortal qualities, is reborn as human infant, etc.), the toad as symbol of the uterus, etc., and the beliefs connected with these in the folk-mind. The dead dried toad becomes an amulet, then the model of the toad, which is offered at altar or hung up in churches.

Karplus (J. P.) Ueber Familienähnlichkeiten an den Grosshirnfurchen des

Menschen. (Arb. a. d. Neurol. Inst. d. Wiener Univ., 1905, XII, 1-58, 20 pls.) Gives results of author's investigations of 86 hemispheres as to family resemblances in the sulci of the cerebrum. K. thinks that the problem may find an anatomical solution.

Koch-Hesse (A.) Ein Beitrag zur Wachstumsphysiologie des Menschen, Nach statistischen Erhebungen an der Stoyischen Erziehungsanstalt in Jena. (Z. f. Schlagsdhtspfl., Hamburg, 1905, XVIII, 293-319, 400-416, 457-492.) Gives with some detail of tables, curves, etc., the results of the anthropometric investigation of some 886 pupils between 5 and 21 years of age. The relation of stature to age, relation of body-weight to age and stature, and the yearly growth of the individual pupil are specially discussed. As a general consideration concerning weight, Dr K.-H. concludes that evolution and differentiation go hand in hand ; civilized men phylogenetically and ontogenetically are far different from their ancestors, adults widely different from children. Both in somatic and in psychic evolution the tendency of the growing individual to recapitulate the racial past is actively crossed by the influences of his own time. Acceleration of growth in the individual represents recapitulation of racial increase, retardation of growth recapitulation of racial diminution.

Lindsey (E.) The evolution of international law. (Amer. Law Rev., St. Louis, Mo., 1905, XXXIX, 658-674.) Author seeks to utilize for the development of legal ideas and institutions the data of anthropological research. The evolution of modern international law from primitive legal institutions is indicated. Contracts, war, arbitration, etc., are discussed ; also the legal implications of primitive clans and confederacies. The beginnings of contract occur early in the personal conditions existing in social organizations founded on kinship, but "only comparatively late in legal history does the mental engagement become recognized as the essential element of contract as distinguished from the ceremonies of its declaration which are long the criterions of its binding force, as is still the case with contracts between nations in international law."

Lombroso (Paola) The diplomacy of children. (Grand Mag., Lond., 1905, II, 329-334.) Cites instances of the

- Hedda Gabler, Thérèse Humbert types and of deceitful astuteness in boys.
- Mantegazza** (P.) Commemorazione del Barone De Ujfalvy. (A. p. l'Antrop., Firenze, 1904, XXXIV, 442-446.) Brief account of life and scientific activities with list of publications 1870-1903.
- Monteiro** (M.) Pereira Caldas. (Portugal, Porto, 1905, II, 128.) Brief sketch and list of chief works of Pereira Caldas (1818-1903), the Portuguese archeologist and epigrapher.
- de Nadaillac** (*Vicomte*) Jean François Albert du Pouget, Marquis de Nadaillac. (Ann. Arch. Rep. 1904, Toronto, 1905, 113-117, 1 fig.) Brief sketch of life and scientific activities by his son.
- Nelson** (Mabel L.) The difference between men and women in the recognition of color and the perception of sound. (Psychol. Rev., N. Y., 1905, XII, 271-286.) Results of examination of 20 men and 20 women students in the University of California. As to color men are "clearly superior in the recognition of blue, women possibly in the recognition of yellow." As to sound, "men hear farther than women, and the right ear of both men and women is keener than the left."
- Peet** (S. D.) The constellations and their history. (Amer. Antiq., Chicago, 1905, XXVII, 17-32, 6 figs.) Discusses the questions of resemblances between the ideas of the constellations in Egypt and America, traces of totem system in ideas of constellations, shape and number of constellations, names of constellations, etc. No new data.
- Secret societies and sacred mysteries. (Ibid., 81-96, 6 figs.) General discussion; no new data. Refers to Babylonia, Egypt, Greece, Druids, American Indians (Ojibwa *midewiwin*, Dakota mysteries, Navaho, Oraibi, etc.).
- eli** (G.) La cavità glenoidea dell' osso temporale nei sani di mente, negli alienati e nei criminali. (R. Sperim. di Fren., Reggio, 1905, XXXI, 319-320.) Note on examination of 200 normal, 23 African, 284 abnormal (suicides, lunatics, criminals) skulls, with respect to presence, depth, etc., of the glenoid cavity, whose absence in man is considered a pithecid character. P. finds its normality decreases from the white to the black race, and from normal individuals to criminals.
- Puccioni** (N.) Delle deformazioni e mutilazioni artificiali etniche più in uso. (A. p. Antrop., Firenze, 1904, XXXIV, 355-402, 4 pl., 1 fig.) This valuable monograph treats of artificial ethnic deformations and mutilations still in use in various parts of the globe: Of the skin (tattooing, scarification); adipose tissue (artificial fattening); head (flattening, compressing, etc.); perforation of ears, septum of nose, lips, cheeks; filing and knocking out of teeth; thorax (women all over the world, corsets, etc.). genital organs (perforation of *glans*, sub-cutaneous insertion of stones, etc., artificial phimosis, circumcision, hypopspadia, eviration, complete castration, removal of left testicle, deformation of mammae, infibulation); fingers; nails; polpacci; feet (compression and distortion); hair (removal, shaving, etc.). Among the causes of deformations and mutilations, sexual ornamentation of males to attract females, pubertal and virginal ideas, tribal and caste notions and customs have been of great importance; hygienic little. At pages 371-384 Dr P. discusses artificial cranial deformations and gives the chief measurements of one Pampan, two New Hebridian, three ancient Crimean and 40 Peruvian skulls (3 types), and concludes that compression and deformation occasion greater development of the bone in which they occur, the development being, in general, in direct proportion to the compression.
- Quirsfeld** (E.) Zur physischen und geistigen Entwicklung des Kindes während der ersten Schuljahre. (Z. f. Schlagsdhtspf., Hamburg, 1905, XVIII, 127-185.) Gives results, with tables and curves, of the anthropometric investigation (stature, chest-circumference, relation of chest-circumference to stature, vital lung-capacity, body-weight, musculature and nutrition, scoliosis, acuity of vision, ear-troubles, memory and apprehension, enlargement of the thyroid gland, other defects and diseases) of 1,014 children on entering school (6th year of life) and at the end of the fourth school year (=end of 10th year of life). Children of well-to-do parents grow faster than others, and the yearly increase of stature is greater, the older the child. Growth of stature and of chest-girth are in inverse relation. In growth of chest-girth girls lag behind boys. Of all the children 54.86 percent increased in weight, 20.71 percent decreased, 24.43 percent remained unchanged. Tall children

tend to have heavy body-weight. The taller the child, the fewer the diseased conditions — the number of healthy increases with increase of stature. The frequency of scoliosis decreases with increase of body-weight. Defects of memory and apprehension are more common in smaller children and decrease with increasing stature.

Read (C. H.) Hjalmar Stolpe. (Man, Lond., 1905, v, 53-54.) Brief biographical sketch of the eminent Swedish ethnographer (1841-1905), well-known through his *Studier i Amerikansk Ornamentik* (Ornamental Motives of the American Aborigines).

Richardson (E. E.) Cranial capacity of prehistoric vs. modern man. (G. Wash. Univ. Bull., Wash., 1905, IV, no. 3, 72-76.) Abstract of minor thesis for Ph.D. Dr R. concludes that "from the information now obtainable there has been no material change in the cranial capacity of man from prehistoric time to the present. The data considered were derived from prehistoric British crania," historic British, Roman, Roman-British, Anglo-Saxon, modern English, Scotch, Roman, American, etc.

Setälä (E. N.) Ivan Nikolaevič Smirnov. (Anz. d. Finn.-Ugr. Forsch., Helsingfors, 1904, IV, 85-89.) Sketch of life and activities of Smirnov (1856-1904), ethnographer of the South Slavs and the Finnic peoples.

— Karl Ujfalvy, 1842-1904. (Ibid., 89.) Brief sketch with list of chief works.

— Flórián Mátyás, 1818-1904. (Ibid., 90-91.) Brief sketch, with notice of philological writings, 1857-1871. M. was one of the first to call attention to the Aryan element in the Hungarian tongue.

Sieger (—) Ernst Friedrich's "Wirtschaftsgeographie." (Globus, Brnschwg., 1905, LXXXVIII, 95-97.) Résumé and discussion of Friedrich's *Allgemeine und spezielle Wirtschaftsgeographie* (Leipzig, 1904), of which the key-note is the classification in accordance with the principle of "nature-compulsion" of economic progress into the stages of animal, instructive, traditional, and scientific.

Singer (H.) Hermann von Wissmann. (Globus, Brnschwg., 1905, LXXXVIII, 81-82, 1 fg.) Sketch of life and scientific activities of H. von Wissman (1853-1905), the African explorer.

His last work was *In den Wildnissen Afrikas und Asiens, Jagderlebnisse* (Berlin, 1901).

Zuccarelli (A.) Il terzo trocantere nell'uomo, sue forme, sue dimensioni, suo valore onto-filogenetico, etc. (R. Sperim. di Fren., Reggio, 1905, XXXI, 380-382.) The percentage in ancient femurs is very much higher than in modern; higher in degenerates than in normal individuals; more common unilaterally and dextrally.

— Intorno alla sutura metopica e al suo valore nella specie humana, etc. (Ibid., 382.) In first 500 skulls in the Della Porta collection in Naples 36 were "metopic." Metopism is sometimes a mark of superiority, sometimes a simple irregularity of development, sometimes, again, an arrest of development, a sign of inferiority, a pathological stigma.

EUROPE

Alves (C.) O casamento em terra de Miranda. (Portugal, Porto, 1905, II, 100-102.) Describes marriage ceremonies and customs in the Miranda region of Portugal. In connection with the wedding there are races, games, etc. Sometimes on the wedding night bells are attached to the nuptial couch, pins are strewn in the bed, etc.

Andree (R.) Böhmisches Sprachenkarten. Globus, Brnschwg., 1905, LXXXVII, 350-351.) Briefly describes the various linguistic maps of Bohemia: Berghaus (in his *Atlas*, 1845), Hänelter (1847), v. Czoernig (1855), v. Le Monnier (1888), Langhans (1899), Zemrich (1902), Rauchenberg, etc.

de Arenzadi (T.) Weihnachtliche Tonwerkzeuge in Madrid. (Ibid., 1905, LXXXVIII, 30, 3 fgs.) Describes briefly the zambomba, chicharra, and bladderbow, noise-making implements used at Christmas-time by adults as well as children in Madrid. They are not known to the Moriscos. The first resembles the Frisian "rummelpott," the second is like the German "Heupferdchen."

d'Azevedo (P.) Os tremedores em Portugal no seculo XVI. (Portugal, Porto, 1905, II, 103-107.) Brief notes on the "tremblers" (cf. Quakers), one of the features of popular religion in Portugal in the 16th century. The texts of two letters of this period, written by a judge, are given. The originator of this dancing and trembling cult seems to have been a woman, nicknamed *Feia*, i. e.

- "Ugly," who afterward either feigned lunacy or became altogether mad.
- Baglioni** (S.) Beitrag zur Vorgeschichte des Picenum, Italien. (Z. f. Ethn., Berlin, 1905, XXXVII, 257-264, 42 fgs.) Treats of neck-rings, arm-rings, fibulae, chains, ear-rings, belt-buckles, pendant ornaments (amulets), etc., from graves of the Hallstatt period (first iron age) near Belmonte-Piceno in the district of Fermo, not far from the Adriatic coast. Southern Picenum is rich in pendant ornaments. A large stone with an ancient Picenian inscription upon it was also discovered.
- Carroll** (M.) The site of ancient Phalerum. (G. Wash. Univ. Bull., Wash., 1905, III, No. 3, 82-90.) Argues that the pre-Themistoclean port town of Athens was "to the west of the bay at the eastern foot of the hill of Munychia."
- Colborne** (G.) Genius by counties. (Strand Mag., Lond., 1905, XXIX, 23-28, 12 maps.) Discusses distribution of British genius according to counties. According to this showing, Monmouth, Dorset, Rutland, Buckinghamshire, Westmoreland, and most of the Welsh counties have produced no geniuses. Yorkshire exhibits a catholicity in genius. The author's list of geniuses is made up of 200 persons, of whom he avers, "if these 200 names were expunged, British history for the past three or four hundred years would be little more than a blank."
- Dikarev** (M.) Narodni kalendar Valuiskogo pov. (Mater. Ukr.-Rus'k. Etnol., Lviv, 1905, IV, 113-204.) Detailed account of the folk-calendar of the district of Valuiki in the government of Voronesh, by months and days. Also carnival, easter-eggs and related costumes, the rite of the linden, the drowning of Marynka (doll), superstitions about animals, the weather. Among the Saints who figure are St George, St John, St Nicholas, and St Blaise.
- Dittrich** (P.) Amtliches aus dem 18. Jahrhundert. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, VI, 112-113.) Notes that in 1717 the profession of shepherd was declared honorable by an imperial decree, proclaimed in Silesia. In 1786, on account of the abuses (drunkenness, theft, etc.) connected therewith the "riding about" the cornfields (to ward off evil) was abolished. This old custom was formerly much in vogue in several villages of the principality of Nasse-Grottakau.
- Domanitski** (V.) Narodnya meditzina u Rovens'komu povit na Volini. (Mater. Ukr.-Rus'k. Etnol., Lviv, 1905, IV, 100-107.) Treats of folk-medicine in the Rovno district of Volhynia: Divine punishment and evil will of men as causes of disease; practices of men and women "doctors"; personifications of disease: treatment of external and internal troubles; diseases of cattle and their treatment. Some specimens of incantations are given.
- Favreau** (P.) Neue Funde aus dem Diluvium in der Umgegend von Neuhaldensleben, insbesondere der Kiesgrube am Schlosspark von Hundisburg. (Z. f. Ethn., Berlin, 1905, XXXVII, 275-295, 5 fgs.) Describes the new diluvial finds (bones of animals, flint implements from pronounced eoliths to unmistakable paleoliths) in gravel-pits near Neuhaldensleben. In the discussion of this paper M. Blanckenhorn and Hr Wiegers took part at some length, the former treating of the whole eolithic question in Germany, holding that most of the North German eoliths are much later than those of France and Belgium.
- Finn** (Hr) Ueber einen grossen antiken Goldfund in Schweden. (Ibid., 365-366.) Note on the discovery in a gravel-pit near Sköfde, of a heavy gold chain, another gold chain and two gold bars, amounting in metal-value to 19,000 marks. The find belongs to the 10-11th century A. D. An old local legend had it that there was a treasure in the pit.
- Fortés** (J.) As fibulas do noroeste da peninsula. (Portugalia, Porto, 1905, II, 15-33, 38 fgs.) F. distinguishes and describes 7 types of *fibulae* from northeastern Portugal. These may be arranged under two exotic culture-streams (Gallic, Italian) and one (the annular fibula) representative of native Portuguese primitive industry.
- Thesouro de Viatodos. Da idade do bronze. (Ibid., 110-111, 1 fg.) Brief account of a find of 15 bronze axes, some fragments of metal, etc., made in the parish of Viatodos in the Barcellos region.
- Restos de uma villa lusitano romana, Povoa de Varzim. (Ibid., 113.) Note on the ruins of a Lusitanian-Roman town at Povoa de Varzim.
- Goby** (P.) Sur quelques meules à grains et un moulin ancien ressemblant au "trapetum" découvert dans l'arrondis-

segment de Grasse, A.-M. (Ann. Soc. d. Lettres, Sci. et Arts des Alpes-Maritimes, Nice, 1905, XIV, 95-120, 2 pl., 2 fgs.) Describes various kinds of "mills" and mortars for crushing and grinding grains, seeds, etc.—the majority from Roman and Gallo-Roman "stations." They run all the way from simple stones on which the grain was ground by hand to turning mills with upper and nether parts, and others, like the one from the Quartier du Bois (discussed at some length) which resembles the *trapetum* described by Cato in his *De Re Rustica*, as used for crushing olives.

— et Guébhard (A.) Sur les enceintes préhistoriques des Préalpes Maritimes. (C.-r. de l'Ass. Franç. p. l'Av. d. Sci., 1904, XXXIII^e Ses., 1068-1109, map, 7 fgs.) Lists and describes prehistoric stone enclosures ("camps," "castles") in the region of the Maritime pre-Alps. That of the Quartier du Bois du Romet, the Castellaras de Mauvans, that of Collet Assont or Castéon Vasson, are treated with some detail. These enclosures may be due to the Liguri, but more proof is needed. A plan for the investigation of these structures is outlined, pp. 1082-1091. Some of the enclosures are double or even triple. The exact period of their abandonment is uncertain.

Götz (W.) Bulgariens ungehobene Bodenschätze. (Globus, Brnschw., 1905, LXXXVII, 373-376.) Points out the richness of Bulgaria (particularly the east with its thousands of unexplored *kurgans*) in uninvestigated archeological remains. The *mogili* G. considers to be grave monuments. The prehistoric (pre-Thracian) period, Thracian, Greek, Christian periods, are all represented. The need of scientific investigation is great.

Grosse (Hr.) Ueber einen Grabfund von Sonnenwalde im Kreise Luckau. (Z. f. Ethn., Berlin, 1905, XXXVII, 367-369, 5 fgs.) Describes a peculiarly ornamented lance-point, a spindle-whorl, and a "swallow-stone," found in a burial-place of the Hallstatt epoch, to judge from the numerous fragments of prehistoric pottery of the Niederlausitz type at its height. The finds in question are, however, not of the Hallstatt period, but due to a later burial.

Grosvenor (E. A.) The evolution of Russian government. (Nat. Geogr. Mag., Wash., 1905, XVI, 309-332, 14 fgs.) General historic-political sketch

of people and rulers. Author notes how environment of plain "developed those traits of sluggish patience, of long endurance, of morbid self-sacrifice, which distinctly mark the Russian people to-day." Professor G. styles the Russian "a Slavic race, a stock distinct from every other European race." The most important word in the language is *mir*, "village and village assembly." In Russia the proverb has it, "two are everywhere, God and the Czar."

Guébhard (A.) Sur un trésor de deniers romains trouvé en 1901 aux environs de Nice. (Ann. Soc. d. Lettres, Sci. et Arts d. Alpes-Mar., Nice, 1904, XIX, 79-90, 2 pl.) Describes a find of 120 Roman coins, ranging A. U. C. 615-752, from the neighborhood of Nice.

— Fouilles et glanes tumulaires aux environs de Saint-Ville-de-Thiey, Alpes-Maritimes. (Bull. Soc. Préhist. de France, Paris, 1904, I, 301-310, 4 fgs.) Describes tumuli and contents at St. Christophe, Mauvans, etc. At St. Christophe were found bead necklaces (of dentalium), bronze objects, pot-sherds, flints, 28 human teeth, etc. At Mauvans a portion of a human lower jaw and 300 teeth—the dentitions of 11 individuals (3 children, 3 women, 5 men) were recognized. Dr G. appends to his article an unnumbered 3 page bibliography of his various publications.

von Hahn (C.) Die Täler der "Grossen Ljachwa" und der Ksanka (Ksan) und das südliche Ossetien. (Globus, Brnschw., 1905, LXXXVIII, 21-25.) Pages 23-25 contain notes on the Ossetes (culture, two-wheeled cars, relics of nomadic life, influence of cattle-breeding, etc.,—land and other measures, ancestor-cult, grave-sacrifice of horse, etc.). V. H. seeks to connect the old Germanic and Frankish land-measure, *bonnarius*, with Ossetic *bon* ("day," cf. German *Morgen*), and *bongen*. The northern Ossetes differ physically and otherwise from the southern. There exists much antipathy between the Ossetes and the Grusinians. Many old heathen customs survive. While recognizing the Indo-Germanic kinship in speech, customs, etc., of the Ossetes, v. H. agrees with Count Uvarov that the archeologic data of the country indicate that Ossetic culture has been very much influenced by Asiatic (e. g. Turkic) elements.

Hammer (S. C.) and Nyhuss (H.) The Viking ship found at Oseberg. (Century

- Mag., N. Y., 1905, LXX, 729-733, 5 figs.) Brief description of excavation of Oseberg ship in 1903-04.
- Hippe** (M.) Die Gräber der Wöchnerinnen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, VI, 101-103.) Treats of the custom of burying women dying in child-bed apart from other bodies, and near the cemetery wall, etc. Documents of the city of Breslau in 1528 and 1713 are cited.
- Kallas** (O.) Spricht man in Livland noch livisch. (Anz. d. Finn.-Ugr. Forsch., Helsingfors, 1904, IV, 61-65.) Cites evidence to show that Livonian is not yet absolutely extinct as spoken language in Livonia.
- Karjalainen** (K. F.) Ueber M. A. Castrén's transskription des ostjakischen in seinen druck- und handschriften. (Finn.-Ugr. Forsch., Helsingfors, 1904, IV, 97-112.) Discusses the transliteration of Ostiak in the published works and mss. of Castrén, who in a letter of Nov. 13, 1845, announced the completion of the ms. of his "Sketch of an Ostiak Grammar, with Vocabulary." Had Castrén, as he intended, made another visit to the Ostiaks, his work would have been much modified.
- von Keussler** (F.) Lyndanise ein geschichtlicher Ortsname. (Stzgb. d. Ges. f. Gesch., etc., Riga, 1903 [1904], 124-127.) Discusses various etymologies suggested for this word, which now appears to be a historical place-name and not merely one due to misunderstanding. Huri cites the Estonian folk-etymology "breast of Linda (consort of the hero Kalen)." It may be, as Arens suggests, identical with Swedish *Lindanäs*, said to be a translation of Finnish *Keso*, "fallow-land point."
- Klapper** (J.) Alte Arzneibücher. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, VI, 22-29.) Gives extracts from three ms. medicine-books of the 14th and 15th centuries in Breslau.
- Zur Volkskunde aus dem Goldberg-Haynauer Kreise. (Ibid., 106-110.) Records customs and superstitions relating to domestic life, peasant usages, a children's game (Kaiser Karolius), charms, beliefs in ghosts, etc.
- Knopp** (O.) Aberglaube und Brauch aus der Provinz Posen. (Ibid., 43-57.) Enumerates from German and Polish Posen 85 folk-lore items relating to love, wooing, wedding, married life, etc.; 35 relating to mother and child.
- Kossinna** (G.) Ueber verzierte Eisenlanzen spitzen als Kennzeichen der Ostgermanen. (Z. f. Ethn., Berlin, 1905, XXXVII, 369-407, 3 fgs.) Treats at length of ornamented iron lance-heads as characteristic of the East Teutonic peoples, who, according to K., arose ca. 750-700 B. C., through the migration of Scandinavian hordes, who imposed themselves upon a West Teutonic population. Between the two periods of occurrence of the lance-heads in question (the close of the La Tène period and the last 150-100 years B. C.) is a hiatus of some 200 years during which they do not appear. Ornament and technique differ in these two periods, — shields, fibulae, pottery, etc., are also compared. The lance-heads of Sonnewalde (see *Grosse*) are Eastern Teutonic and belong to the 3rd or 4th century A. D.
- Zum Goldfunde von Sköfde. (Ibid., 471-472.) Discusses the ornamentation of the gold neck-rings of Sköfde and points out analogies in other parts of the Scandinavian area. Argues that the find belongs to the beginning of the 6th century A. D. See *Finn.*
- Krohn** (K.) Die fundorte der epischen gesänge des Kalevala, mit einer karte. (Finn.-Ugr. Forsch., Helsingfors, 1904, IV, 112-118.) Discusses the localities from which the epic songs of the Kalevala have been obtained. There are two chief sources, one in the south (Estonia) and one in the north (Finnish and Russian Karelia), both of which have their subdivisions. The most important section is Wierland (Virumaa). Wandering of the songs is clearly indicated. Of Estonian origin are the creation song, a great part of the Ainorune, search for vessel-wood, first wooing of Ilmarinen, forging of the gold maiden, voyage (partly) with harp-playing, and the judgment of Marjatta's son. Westfinnish are the song-contest of Wänämöinen and Joukahainen, blood-stream from W.'s knee-wound, journey to Tuonela, voyage (partly) and freeing of the sun. In Ingemanland arose Kullervo's departure; and also (after a Russian ballad) Ilmarinen's second wooing.
- Vänämöinen's richterspruch und abschied. (Ibid., 118-134.) Discusses the judgment-song and leave-taking of Wänämöinen in the Kalevala. The Marjatta-song is of Estonian origin (Marketta = Marjetta), and some 20 ver-

sions of it have been found in that region. Catholic influence is evident.

Kühnau (Dr.) Hexen und Hexenzauber, nebst einem Anhang über Zauberer und Hexenmeister. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, vi, 82-98.) Treats of witches, their form (cats, toads, straw, whirl-wind, night-mare), favorite times (Christmas, St John's eve, May eve, etc.), dancing and music, cursing, etc. Also the witches' magic, charms, etc. (the witch-book, the little blue stone), ways of injuring people and property, protection against witch-magic and charm-breaking, power of witch over grass-growing. Charmers and witch-masters are not so evil as witches and sometimes even do good. Magic powers are attributed to the gypsies, to doctors and other learned men.

Leite de Vasconcellos (J.) Crioulos portugueses. Ligoa e litteratura 1899-1901. (Rom. Jahrsb., Erlangen, 1904, vi, 1, 405-408.) Brief notes on publications relating to the language and literature of the Portuguese outside of Europe. The chief works have been Marqués de Barro's studies of the language, folk-lore, etc., of the Portuguese creoles of West Africa (1899-1900), Dalgado's study of the Portuguese dialects of Goa and Ceylon (1900), Negreiros' *Ile de San-Thomé* (1901), and the author's *Esquisse d'une dialectologie portugaise* (1901).

Lissauer (A.) Drei Slavische Schläfenringe. (Z. f. Ethn., Berlin, 1905, xxxvii, 366, 2 fgs.) Note on three Slavonic head-rings (one of bronze-wire, two, hollow, of silver plate, and ornamented). The two latter are from a burial place near Kaldus, West Prussia. The field of these hollow rings is limited, and those with conventionalized animal ornaments are very rare.

Litvinova-Bartosh (Mrs P.) Oliinitsya u seli Zemlyantzi Gluchov'skogo povitu na Tchernigivstchini. (Mater. Ukr.-Rus'k. Etnol., Lviv, 1905, iv, 83-88, 11 fgs.) Treats of oil-making in the village of Zemlianka in the government of Tchernigiv. Times of manufacture, preparation of seeds, oilery, and processes of oil-making are described. The crusher is quite primitive. See *Shishkevitch*.

Lowack (A.) Die älteste Probe schlesischen Volksdialekts im Drama. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, vi, 58-63.) Cites, with linguistic and explanatory notes, passages from a drama

in the Silesian dialect, George Göbel's *Die fart Jacobs des Heiligen Patriarchens* (Budissin, 1586), believed to contain the earliest example of this dialect in the drama.

de Magelhães (L.) Os barcos da ria de Aveiro. (Portugalia, Porto, 1905, ii, 49-62, 1 pl., 9 fgs.) Describes the region of the Ria de Aveiro (formerly a branch of the sea, now a salt-lake or lagoon) in the Beira region of Portugal and the boats in use upon its waters. There is a particular type of boat corresponding to each of the chief aquatic labors of the *ria*, viz.: for salt-making, *saleiro*; for obtaining sea-weed and grass, *molicheiro*; for river transport of maritime fishing, *bateira mercantel*; for fluvial fishing, *murtageira* or *labrega* and *bateira de ilhavo*. There is also the *caçadeira*, a little boat used in hunting waterfowl, etc. The prows and poops of some of the *molicieros* are much ornamented.

Masner (K.) Neue Aufgaben der schlesischen Volkskunde. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, vi, 1-9.) Indicates as most important tasks of museum (institute) and folk-lore societies the collection of old folk-products in industry and manufacture and the gathering together and preservation of art products and examples of handiwork, etc. The Silesian Museum, since its foundation in 1899, paid special attention to the collection of "peasant antiquities." The Silesian Folk-Lore Society is not so narrow as to exclude folk-art from the field of its activities. Aid can come from the man of science, the artisan, the photographer (pictures of houses, furniture, tools, etc., are valuable), etc.

de Mattos (M.) As chaminés Alemjanes. (Portugalia, Porto, 1905, ii, 79-84, 13 fgs.) Describes the chimneys, often quite ornamental, of the houses in the Sado region of Alemtejo. There are three types, — pyramidal, cylindrical, prismatic. In Ferreira occurs a curious type of double chimney.

Mertens (Dr.) Ein Fischspeer aus der Gegend von Fürstenberg i. M. (Z. f. Ethn., Berlin, 1905, xxxvii, 445-447, 7 fgs.) Describes an 11-pronged iron fish-spear. Hr Krause adds an account of some similar fish-spears taken from Brandenburg fish-pirates. The "fish-fork" is known from the cavemen of paleolithic France.

Mettig (K.) Ueber die Wirksamkeit des Westfälischen Fehmgerichts in Riga.

(*Stzgb. d. Ges. f. Gesch.*, etc., Riga, 1903 [1904], 14-18.) Cites evidence to show that in spite of the declarations of the civil authorities and the archbishop, the influence of the Westphalian *Fehme* extended to Riga and its power was respected there.

— *Über den Danziger Artushof und seine Brüderschaften.* (*Ibid.*, 22-26.) Résumé of the recent work of Dr Paul Simson published in 1900 on the famous Artus inn and its *cameraderies*.

— *Der Freiherr Bengt Horn als Aeltester der Kompagnie der Schwarzen Häupter in Riga.* (*Ibid.*, 44-55.) Gives an account of life and activities of Bengt Horn (b. 1675) in connection with the "Company of Black Heads," now some 500 years old.

Neumann (W.) *Die mittelalterlichen Holzschnitzereien am Gestühl des Rathauses und der Heil. Geistkirche zu Revel.* (*Ibid.*, 5-14, 3 pl.) Describes the medieval wood-carvings (scene from Tristan and Isolde, Samson and the lion, Goliath and David, Samson and Delilah, scene from Vergil) on the seats in the town hall of Revel.

Olbrich (K.) *Ein Freund und Förderer der Schlesischen Volkskunde vor hundert Jahren und seine Zeitschrift.* (*Mitt. d. Schles. Ges. f. Volksk.*, Breslau, 1905, vi, 30-43.) Treats of Georg Gustav Fülleborn (1769-1803) and his journal the *Breslauer Erzähler*, which he edited 1800-1803. Indications of the contents of this periodical relating to dialect, proverbs, folk-songs (F. had a MS. collection), superstitions, tales and legends, habits and customs, dress, domestic life, etc., are given.

Peixoto (R.) *Sobrevidencia da primitiva roda de oleiro em Portugal.* (*Portugalia*, Porto, 1905, II, 74-78, 5 fgs.) Notes the survival of a primitive potter's wheel in various localities in the regions of Amarante and Baião, where still exist "paneleiros," as the rustic ceramic artists are popularly called,—these potters constitute "corporations" almost exclusively devoted to the fabrication of black ware. Nature of material, method of manufacture, etc., are briefly described. The wooden wheel used is of the type which possibly preceded the lathe in Europe, and goes back as far as ancient Thebes and Memphis at least.

— "Prisões" de gado. (*Ibid.*, 78-79, 3 fgs.) Note on "cattle prisons"—rings of stone embedded in the walls of

buildings, to which cattle, horses, etc., are tied.

— *O museu municipal de Bragança.* (*Ibid.*, 120.) Brief account of the municipal museum of Braganza and its contents (the specialty is lapidary epigraphy). The museum dates its initiation to the labors of A. dos Santos Pereira Lopo in 1896.

— *Museus episcopae.* (*Ibid.*, 120-122.) Notes on the episcopal museums of Beja (founded in the last quarter of the 18th century), transferred afterward in part to Evora and Coimbra, diocesan expositions, etc.

— *Excavações arqueológicas.* (*Ibid.*, 122-123.) Notes on the labors of Manuel da Gama Xára and the Sociedade Arqueológica Lusitana, Henriques Penheiro, Santos Rocha, etc.

— *Illuminação popular.* (*Ibid.*, 35-48, 36 fgs.) Treats of popular lamps and other devices for illumination from early times down to the present in Portugal. After torches came lamps,—one of the very earliest was a shell to contain the burning substance, which form later lamps imitated in clay, etc. Wicks came with the popularization of oil, and fancy and fashion modified and ornamented the receptacle, till lamps in Roman times exhibited an exuberance of decoration, which was increased during the subsequent Christian ages.

Physical deterioration. (*Man.*, Lond., 1905, v, 83-84.) Text of memorial of Anthropological Institute to the Lord President of the Council, praying for the establishment of an anthropometric survey, a register of sickness, and an advisory council, as recommended by the Inter-Departmental Committee on Physical Deterioration.

Pinho (J.) *Ethnographia Amarantina. A caça.* (*Portugalia*, Porto, 1905, II, 84-100, 40 fgs.) Treats of hunting and trapping in the Amarante region of Portugal. A list of instruments and implements employed by the people is given, and they are described with more or less detail. Snares with and without bait (many varieties from simple to complicated); lying-in-wait (with and without decoys) and kindred devices; hunting proper (*busca*); beating, etc., are all considered. The favorite weapon of boys is the catapult (*fisga*).

Radakov (Mrs H.) *Zolotarstvo u. Starobil's'komu poviti u Charkivschini.* (*Mater. Ukr.-Rus'k. Etol.*, Lviv, 1905,

iv, 108-113, 7 fgs.) Treats of folk-jewelry (Ukrainian and Great Russian ear-rings, etc.) in the Starobilsk district of the government of Charkov, the process of manufacture, implements used, etc.

Reindl (J.) *Die ehemaligen Weinkulturen bei Neuburg an der Donau.* (*Globus, Brnschwg.*, 1905, LXXXVII, 384-387.) Notes on former vineyards at Leithheim, Neuburg, and other places where the settlement of monks and the founding of monasteries led to the cultivation of the grape. Of the wine of Neuburg, Balde sang that "the grapes naturally weep vinegar." Viticulture flourished in this region during the Roman period. The second viticultural epoch of the Danube valley belongs with the period of the erection of monasteries.

Rusov (M.) *Gontzarstvo u seli Oposhni, u Poltavschini.* (*Mater. Ukr.-Rus'k. Etnol.*, Lviv, 1905, IV, 41-59, 12 fgs.) Treats of the making of pottery in the village of Oposhnia, government of Poltava. The nature of the clay used, the various stages of manufacture (cleansing, kneading, turning, and firing), instruments used, products, etc., are described.

— *Virobi z dereva s. Gruni u Poltavschini.* (*Ibid.*, 60-73, 9 fgs.) Treats of manufacturing wooden implements (wheels, spades, barrels, and boxes) in the village of Grune, government of Poltava.

— *Grebinntzvo u seli Gruni u Poltavschini.* (*Ibid.*, 74-81, 6 fgs.) Treats of the manufacture of horn combs (processes, implements, etc.) in the village of Grune.

Salminen (V.) *Die bedeutung D. E. D. Europaeus in der geschichte der einsammlung finnischer volkspoesie.* Finn.-Ugr. Forsch., Helsingfors, 1905, IV, 134-150.) Outlines the activity of Europaeus (b. 1820), whose great merit is to have collected, for the new Kalevala, songs from almost every rune-locality and to have inspired the youth of the land with the same ardor and zeal for collection. His work began in the parish of Ilomantsi and in five journeys he procured for Lönnrot a folk-lore mass of ca. 2,500 songs and charms,—the totality of his collections amounted to over 3,000 songs.

Schliz (A.). *Künstlich deformierte Schädel in germanischen Reihengräbern.* (Corr.-Bl. d. Deutschen Ges. f. Anthropol., München, 1904, XXXIV, 104-

106.) Discusses artificially deformed crania from Teutonic "Reihengräber." Most of these skulls are female and their origin may be connected with long-hairedness, according to S.—possibly due to forehead bands and other like constrictions, not for intentional deformation of the skull but for hair arrangement. Binding the child's head to a cradle-board may also have been a factor in some deformations.

Schoetensack (O.) *Ueber neolithische Tongefässscheiben des Perm-livländischen Typus und über Kieselartefakte von Palkino, russ. Gouvernement Perm.* (Z. f. Ethn., Berlin, 1905, XXXVII, 357-362, 35 fgs.) Describes fragments of pottery (neolithic in technique and ornament) from Palkino (Perm) in Russia, which remarkably resemble pottery fragments from a shell-heap in Levonia, 2,000 km. distant. Also a number of flint arrowheads, etc., some rare neolithic in form.

Setälä (E. N.) *Karelisches alphabet und karelische schrift aus dem 16. Jahrhundert.* (Anz. d. Finn.-Ugr. Forsch., Helsingfors, 1904, LV, 55-57.) Notes an account by Simon von Salingen (ca. 1591), a Dutch merchant, of the first attempt to reduce the Karelian language to writing. This description was first published in 1773 in the *Magazin für die neue Historie und Geographie* (Halle).

— *Zur lappischen bibliographie.* (*Ibid.*, 58-60.) Points out that the "Mr Orloff," minister at Piteå, was Olaus Graan, author in 1667 of several Lapp works; the "Mr Orloff" of Ume was Olaus Stephani Graan (d. 1690).

— *und Karjalainen* (K. F.) *Statische Angaben über die finnen und lappen in Norwegen.* (*Ibid.*, 65-71.) Résumés and discusses statistics of Finns and Lapps. According to the Norwegian census of 1900, there was 2,548 Norwegian-speaking Finns and 4,053 Norwegian-speaking Lapps; the Norwegian-speaking Finns were 4,766, Lapps, 14,589. Of the Lapps 1,202 were nomads. Mixed marriages are common. The Finns seem to be losing in number more than the Lapps, but the number of nomad Lapps has decreased.

Severo (R.) *Os braceletes d'ouro de Amozella.* (Portugalia, Porto, 1905, II, 63-71, 1 pl. 12 fgs.) Treats of 20 gold bracelets (three ornamented) from the parish of Amozella and compares

- them with similar objects found elsewhere. They are probably of Iberian origin, or perhaps partly Celtic.
- Os torques de Almôster. (*Ibid.*, 72-74, 1 fg.) Describes the gold collars (torques) from Almôster, now in the Portuguese Ethnological Museum, probably belonging to the bronze age. The form is quite primitive.
- Novas decobertas de ouriveraria proto-historica. (*Ibid.*, 109-110.) Describes briefly the *torques* of Serrazes, the bracelet of Tellões, both specimens of proto-historic gold-work, representing pre-Roman art.
- O cemiterio romano do Monte do Penouço, Rio Tinto. (*Ibid.*, 111-113, 3 fgs.) Brief account of the Roman burial-place and its contents (some clay vessels, a glass vase, a bronze whorl, etc.), discovered in January, 1905.
- Severo** (R.) Les dolmens de Villa-Pouca d'Aguiar, Traz-os-Montes. Questions d'authenticité. (*Ibid.*, 113-117.) Cites opinions of European archeologists as to the character and importance of the finds of Villa-Pouca-d'Aguiar, the genuineness of which some authorities (Reinach, Cartailhac) have doubted. Others (Astley) have recognized parallels with similar discoveries in Scotland. S. holds that these finds represent a genuine Iberic culture.
- Museu municipal "Azuágua." (*Ibid.*, 117-119, 1 fg.) Brief account of contents of new municipal museum at Gaya, named after the zealous collector of archeological objects (presented to it), Marciano Aguágua. A description of the silver *torques* of Cortinhos (S. Mamede de Riba Tua) is added. The *torques* are of a type that survived in Roman Hispania.
- O tesouro de Lebuão. (*Ibid.*, 1-14, 2 pl., 5 fgs.) Describes an ornamented gold-leaf bracelet, some fragments of a wristlet, pieces of two torques, etc., found in the parish of Lebuão, 4 leagues from Nascent de Chaves, as a result of excavating in a vineyard. These objects, probably the work of one metallurgist, may belong to the 5-4th century B. C., or to a period anterior to that, but more likely they come within the Roman period proper.
- Shishkevitch** (M.) Virib olyin na Volin v Galitchini. (Mater. Ukr.-Rus'k. Etnol., Lviv, 1905, IV, 94-99, 3 fgs.) Describes the making of oil in Galician Volhynia, — preparation of seeds, grind-
- ing, roasting, extraction of oil, apparatus. See *Litornova-Bartosh*.
- Siebs** (T.) Schlesische Flurnamen. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, VI, 113-115.) Gives examples of village-field names from Seidorf and neighborhood. Important data for folklore.
- Stäische** (T.) Sagen vom Alp und der weissen Frau. (*Ibid.*, 99-101.) Gives brief legends and stories relating to the night-mare and the "white woman" from Schebitz, Klein-Ellgut, Mühnitz, Ersdorf, Rabitor, Tarnovitz, etc., in Silesia.
- Teixeira** (T.) Folk-lore transmontano. (Portugalia, Porto, 1905, II, 107-108.) Gives specimens of folk-songs and poetry from Braganza, Macores, etc.
- Tetzner** (F.) Zur Volkskunde der Slovaken. Globus, Brnschwg., 1905, LXXXVII, 376-380, 10 fgs.) Treats of the Slovaks — the southernmost section of the Czech-Moravian-Slovak stock — their dress, houses and furniture, farm-arrangements, grave-ornaments, etc. Not many of the old customs now survive (weddings retain a few), contact with their German neighbors has abolished much.
- Thomaz** (P. F.) Folk-lore Beirão. (Portugalia, Porto, 1905, II, 108.) Gives texts of prayers and religious poems from Beira Alta, among them a "little Pater Noster," "little Ave Maria," "little Credo," etc.
- Thon** (J.) Die jüdischen Gemeinden in Deutschland. (Z. f. Demogr. u. Stat. d. Juden, Berlin, 1905, I, Hft. 9, 1-9.) Contains religious statistics. The best attention to religious services is paid by the Jews of Alsace-Lorraine, Bavaria and the other South-German states; of the Prussian provinces, Hesse-Nassau, Posen and Silesia.
- Verleutenik** (A.) Oliini u ravnichnoschidni Galitchini. (Mater. Ukr.-Rus'k. Etnol., Lviv, 1905, VI, 89-93, 4 fgs.) Describes oil-making (hemp and flax) in north-eastern Galicia. A mortar worked by foot is used, — the old press was by wedges, the modern by screw. The "flour" is roasted, put in a bag and pressed.
- Volkov** (T.) Virobi peredmikensiko tiru u neolitichnich stanovistchach na Ukrainsi. (*Ibid.*, (1)-(27), map.) Lists, with notes and map, 45 neolithic "stations" in the Ukraine. An abstract of

this article was reviewed in the *American Anthropologist*, 1902, N. S., 778.
vom Walde (P.) Lock- und Scheuch-namen für Haustiere. (Mitt. d. Schles. Ges. f. Volksk., Breslau, 1905, vi, 110-112.) Lists names used to call and drive away domestic animals in Silesia, — geese, ducks, hens, doves, horses, cows, calves, goats, sheep, swine, dogs, cats.

Werner (Hr) Ueber primitives Hand-werkzeug. (Z. f. Ethn., Berlin, 1905, XXXVII, 355-357, 3 fgs.) Describes "shin bones" of animals used by butcher in skinning dead animals; part of tongue-bone of cow used by butchers in cleansing tripe; bone used by saddlers in imposing pieces of leather one upon another; bone used for smoothing by hand-weavers; a hair-ball from the stomach of a cow, used by a carpenter to polish wood; a small stone ax found in a field by a peasant who added a wooden handle and used it for several years.

Zubritzki (M.) Godivlya kurno i pro-dazh ovetz' u Mshantzi starosambirs'-kovo povitu. (Mater. Ukr.-Rus'k. Etnol., Lviv, 1905, IV, 1-40, 5 figs.) Treats of sheep raising and selling in the village of Mshanetz, district of Staro-Samvir in Galicia. Winter, summer, and autumn care of flocks; housing of shepherds and sheep; bringing up of lambs; milking and disposal of milk products; use of wool, etc.; property marks.

AFRICA

Ankermann (B.) Kulturrekreise und Kul-turschichten in Afrika. (Z. f. Ethn., Berlin, 1905, XXXVII, 54-90, 5 maps.) Discusses culture-areas and culture-strata with respect to distribution of house-forms, weapons (spear, bow, arrow, club, sword, sling, shield, etc.), clothing and ornament, mutilation, circumcision, musical instruments, "pillow," basketry, social organization, iron smelting. The following culture-areas are recognized: West African (against which may be set off all the rest of the continent except Madagascar, south of the Sahara, in some respects), South Africa (to the Zambesi and the Kunene), East African (from the Zambesi to the Tana), the eastern horn (with Abyssinia) the upper Nile region, the rest of the Sudan (with a western and eastern province). The culture-strata distinguished are: Nigritian (partly pan-African,

partly local), corresponding to the oldest Australian stratum; West African, corresponding to the east Papuan, and probably originating from Indonesia; a stratum (of Indonesian origin) corresponding to the west Papuan; a stratum (finding analogies in Hindustan) represented chiefly in the western Soudan; a Hamitic, or old Semitic, stratum in the Sudan, East and South Africa; a modern Semitic (Arabic) in the same regions as the last. The cultural dependence of Africa upon Asia, is, according to A., very marked, both for the western and the southern regions of that continent. A. does not attribute the origin of iron-smelting to the negro. The Sudan culture had both western and eastern factors. Important for culture in the south African area is the foreign (south Arabian) people of the gold country between Zambesi and the Limpopo.

Elmendorf (D. L.) The edge of the desert. (Scribner's Mag., N. Y., 1905, XXXVIII, 319-330, 16 fgs.) Treats of El Djem, the Roman Thysdrus or Thys-dritana Colonia, its great amphitheater, etc., and Timgad (ancient Thamgudi) now being excavated by the French government.

Hall (R. R.) Paleolithic implements from the Thebaid. (Man, Lond., 1905, v, 33-37, 1 pl. 2 fgs.) Discusses briefly views of Beadnell, Schweißfurth, Blanckenhorn, etc., and describes flints (obtained in 1904 by author and Mr E. R. Ayrton) in comparison with British paleoliths. H. finds evidence of water-erosion at Thebes. The desert surface where the best implements were found was "evidently very ancient and undisturbed, everything, limestone as well as flints, being black with weathering." At p. 72 H. has another brief note on the subject.

— The early occurrence of iron in Egypt. (Ibid., 69-71.) H. holds that "worked iron was known to the Egyptians as early as the days of the Old Empire." Also that the Great Pyramid fragment of iron is contemporaneous with the pyramid itself. The word *ba* ("metal," originally) was used also at an early period in the sense of "iron." It is not inherently improbable that iron was occasionally used in Egypt at an early period, far earlier than in Europe. Many negro tribes have worked iron from time immemorial and have never passed through a copper age. The knowledge

of worked iron may have reached Egypt from inner Africa.

Hobley (C. W.) Further notes on the El Dorobo or Oggiek. (*Ibid.*, 39-44.) Brief notes on tribes, list of clans, comparative vocabularies of some 140 words in several dialects. Also vocabulary of 50 words (Neuman) from the isolated Mogogodo. The Dorobo, seen by the author in 1891, are forest hunters — the Digiri clan are bearded and have a female chief.

Hollis (A. C.) Masai ear-ring of stone. (*Ibid.*, 22, 1 fig.) Describes stone earring used by Masai boy of 14 to distend ear-lobe. The ear-lobes are considered right when they meet on top of the head.

Hossfeld (C.) Ein Beitrag zur ostafrikanischen Lyrik. *Globus*, Brnschwg., 1905, LXXXVIII, 82-83.) Gives texts, music, and translations of four brief songs (slave, girl, young man, child) of the Wanyamwesi of eastern Africa.

Joyce (T. A.) Steatite figures from West Africa in the British Museum. (*Man*, Lond., 1905, v, 97-100, 1 pl., 2 figs.) Describes two recently acquired soap-stone figures from Mendiland, "one of which is not only an unusually well-finished example, but in design, as far as I am aware unique" — the human figure is recumbent on an oblong plinth. Another unique figure (seated native) from Mendiland is also described. These images, called *nomori*, or "farm devils," have some connection with the agricultural rites and beliefs. They are probably due to a local and indigenous art. J. thinks that "many small points of correspondence between civilized Egypt and savage Africa may be explained by this very natural assumption of a common ethnographical element, indigenous in character."

Kyle (M. G.) Egyptian antiquities in the Free Museum of Science and Art of the University of Pennsylvania. (Rec. of Past, Wash., 1905, IV, 259-266, 10 figs.) Treats of the Mena tablet of ebony (one of the oldest wood-carvings in the world), the stele of Qa-Sen (first dynasty), a large alabaster vase of Kha-Sekhenn (second dynasty), a fragment of burnt ivory with inscription, early burial cases, an ancient door-socket, painted pottery, portrait panels from early Christian cofins, etc.

Lang (A.) The religion of the Fans. (*Man*, Lond., 1905, v, 54-55.) Résumé and critique of article on same topic

by E. Allégrét in the *Revue de l' Histoire des Religions* for Sept.-Oct., 1904, which "tends to confirm my own ideas about early religion." L. believes that "everywhere we find traces of the All-Father belief yelding, among the Kaitish, to the Alcheringa and evolutionary hypothesis; among the Fans, to ancestor worship, and apparently extinct among the Arunta and other northern tribes." The African Fans and the Australian Kaitish are held by L. to support his views.

Mochi (A.) Lo scheletro di un Dancalo di Assab. (*A. p. l'Anthrop.*, Firenze, 1904, XXXIV, 403-428, 1 pl.) Describes, with details of measurements, skull, long-bones, pelvis, etc., development of muscular system, etc., of an adult Danakil (skeleton found in 1882 near Assab). The stature (estimated) is 1745 mm., limbs long, skull mesaticephalic (78.9), capacity 1475 c.c. Dr M. considers that negro admixture is not present, — the race is relatively purely represented.

Mullen (B. H.) Fetishes from Landana, South-west Africa. (*Ibid.*, 102-104, 2 figs.) Brief account of *mangaka* (wood male figure), a men's fetish, and *Kozo* (wood figure of dog with head at each end), a woman's fetish. The preparation and use of fetishes are described.

Nevinson (H. W.) The new slave trade. (*Harper's Mo. Mag.*, N. Y., 1905, CXI, 341-350, 535-544, 16 figs.) First two sections (down the west coast, West African plantation life to-day) of article giving results of author's investigation of the slave trade still existing in Africa.

Oestliche (Die) Elfenbeinküste. (*Globus* Brnschwg., 1905, LXXXVII, 387-393, 6 figs.) Contains notes on the Attié of Alepe, Mope, etc., whose funeral customs are described. The Attié make a soap from the ashes of banana-skins and palm-oil. Every village has a blacksmith. The white men are believed to live under water, where they have no women and the natives fear they may lose theirs.

Thomson (A.) Composite photographs of early Egyptian skulls. (*Man*, 1905, v, 65-67, 1 pl.) Notes on composite photographs of 12 negroid males; 26 non-negroid males; 11 negroid females; 16 non-negroid females, from the ancient Thebaïd. Non-homogeneity of population seems clearly indicated by the characteristic differences in the facial features.

— Note on Dr. Keith's review of "The Ancient Races of the Thebaïd." (*Ibid.*, 101-102.) T. reasserts his belief in the racial heterogeneity (negroid, non-negroid) of the skulls in question.

ASIA

Austin (O. P.) The commercial prize of the Orient. (*Nat. Geogr. Mag.*, Wash., 1905, XVI, 399-423, 19 fgs.) Calls attention to the "extraordinary physical difficulties which have attended efforts of the Occident to cultivate commerce between these two great sections of the world, and the difficulties which still exist in the Orient itself, but which are likely to be overcome in the near future." Without transportation there can be no commerce.

Biasutti (R.) Il Tibet secondo una vecchia relazione italiana. (A. p. l'Antrop., Firenze, 1904, XXXIV, 453-459.) Résumé and discusses C. Puini's recent publication *Il Tibet (geografia, storia, religione, costumi) secondo la relazione del viaggio del P. Ippolito Desideri, 1815-1721* (Roma, 1904).

Blanckenhorn (D. M.) Ueber die Steinzeit und die Feuersteinartefakte in Syrien-Palästina. (*Z. f. Ethn.*, Berlin, 1905, XXXVII, 447-471, 17 fgs.) Treats of the stone age and flint artefacts in Syria-Palestine. Five modes of occurrence are noted: Surface of plateaus or sides of mountains (older paleolithic, but partially also genuine eolithic); costal plain (half paleolithic, half neolithic); valleys (mostly late paleolithic, or even later); caves or grottos (paleolithic and neolithic); beneath surface at places of fixed settlement (neolithic to iron age). A sixth category (beginning with the bronze age) might be added for those coming from certain graves, e. g., in Samaria. These various types are discussed with some detail and the particular localities of their occurrence indicated. B. recognizes 10 different periods in the history of man in Syria up to the Christian era: Eolithic, older paleolithic (Chelléan), middle paleolithic (Mousterian and lower Solutrean or Eburnean), late paleolithic (Magdalenian), early neolithic (ca. 10,000-5,000 B. C.), late neolithic (ca. 5,000-2,000 B. C.) bronze age (2,000-1,250 B. C.), beginning of iron age (1,250-1,050 B. C.), period of Israelitic kingdom (1050-600 B. C.), period of foreign rules and of the Mac-

cabæ (600 B. C. to Christian era). The characteristics of each age are briefly given.

Braithwaite (E. E.) The Semitic Museum of Harvard University. (*Rec. of Past*, 1905, IV, 243-251, 6 fgs.) Brief account of museum and contents (library, Assyrian room, oldest material, Biblical material, miscellaneous, Palestinian room), — "a magnificent collection of Semitic material so finely housed and so splendidly arranged."

Brown (J. B.) The Great Wall of China. (*Proc. Delaware Co. Inst. Sci.*, Media, Pa., 1905, I, 2-7.) General description. Author visited it near Shan Hai Quan on the Pechelee gulf, 27 years ago.

Cordel (Hr) Ueber die Ausstellung der von der Turfan-Expedition mitgebrachten Sammlung. (*Z. f. Ethn.*, Berlin, 1905, XXXVII, 412-414.) Brief notes on the collection of Prof. Grünwedel and Dr Huth from Turfan, — reprinted from the *Vossische Zeitung* of Feb. 21, 1905.

Deutschen (Die) Grabungen in Babylon und Assur. (*Globus*, Brnschwg., 1905, LXXXVIII, 124-126.) Résumé Andrae's report on his excavations in Assur (graves, building-technique and material, sculpture, metallurgy, tiling, etc.), published in the *Mitteilungen der Deutschen Orient-Gesellschaft*.

Easter (J.) Archeological discoveries as related to the Bible. (*Rec. of Past*, Wash., 1905, IV, 234-241.) Treats of identification of places, facts explanatory and confirmatory of Bible statements, intelligence of the ancients, etc.

Elwin (A.) Ancestral worship. (*J. of Trans. Victoria Inst.*, Lond., 1904, XXXVI, 67-84.) Treats of ancestral worship as the religion of the Chinese, from the Christian point of view.

Gilbert (O.) Die Kelischin-Stele und ihre chaldish-assyrischen Keilinschriften. (*Globus*, Brnschwg., 1905, LXXXVIII, 31.) Résumé article by Dr W. Belck in *Anatole* (Vol. I, Hft. 1), a new journal devoted to the scientific investigation of the Orient. The inscription in question is purely religious, relating to the god Chaldis.

Giovannozzi (U.) Crani arabi del Museo Antropologico di Firenze. (A. p. l'Antrop., Firenze, 1904, XXXIV, 333-353, 1 fg.) Describes, with measurements, 3 male and 3 female crania, from the Sinai peninsula, collected by de Langier and presented to the Museum in 1894-96. Of these skulls 3 are brachy-

cephals and 3 dolichocephals, indicating that the Arabs of this region are not an unmixed race.

Hawes *Wanderungen auf Sachalin.* (Globus, Brnschw., 1905, LXXXVIII, 59-62, 7 fgs.) Résumés the facts relating to Saghalin in the German translation (*Im Äußersten Osten*, Berlin, 1905) of C. H. Hawe's recent book of travels from Korea to Saghalin.

Huntington (E.) Climate and history of eastern Persia and Sistan. (Rec. of Past, Wash., 1905, IV, 205-219, 4 fgs.) Treats of ancient climate, Alexander's march, desiccation of ancient ruins (Neh, Merv, Balkuwi, Anau), cause of depopulation of Iran, legends, etc. Reprinted from the author's *Explorations in Turkestan*.

K. (W.) Eine chinesische Badenstalt in Käutschou. (Globus, Brnschw., 1905, LXXXVIII, 27-29, 5 fgs.) Describes a Chinese bathing establishment in Kiautschou. Author thinks Chinese less uncleanly than is commonly believed.

Lauffer (B.) Chinesische Altertümer in der römischen Epoche der Rheinlande. (Ibid., 45-49, 2 fgs.) Treats of seemingly Chinese vases, etc., from finds of the Roman period in various parts of the Rhine country (four vessels found near the Porta in 1829; an ornamented vase found near Harzheim in 1846, containing a small bronze figure of Hindu origin). L. considers these to have reached the Occident in the way of commerce rather than to have come with some Asiatic legion.

Lissauer (A.) Die Schädel aus Turfan. (Z. f. Ethn., Berlin, 1905, XXXVII, 421-432, 11 fgs.) Describes, with measurements, three (skulls, two adult, one child) from burial-places in Idikutshari, Chinese Turkestan. One of the skulls belongs to the Uigurs — the others in all probability also are of this Turkish type — and represents this people in its primitive home. The cephalic indices are respectively 90.6, 90.1, 80.1.

Martin (W. A. P.) An ancient tablet at Wuchang. (Record of Past, Wash., 1905, IV, 275-276, 1 fg.) Brief account of stone tablet with inscription in honor of Yu Wong, whose engineering exploits are said to have been achieved ca. 2300 B. C. The monument is not genuine, but goes back to 1000 B. C.

Müller (F. W. K.) Eine chinesische Weltkarte. (Z. f. Ethn., Berlin, 1905, XXXVII, 366.) Note on a Chinese map

of the world (now in the Berlin Museum für Völkerkunde), dating from 1674 A. D., found in 1900 in the Pekin Observatory.

— Ueber die kultur- und sprachgeschichtliche Bedeutung eines Teiles der Turfan Handschriften. (Ibid., 414-415.) Enumerates the chief types of MSS. in the Grünwedel — Huth collection from Turfan: 1. Chinese texts (Buddhist śtras from the T'ang period 6-9 century B. C.). 2. The remarkable writing (beginning of 11th century A. D.) of the Si-Hia or Tangut. 3. The rune-like writing of the Kōk-Turkish fragments. 4. Fragments in P'ags-pa writing (variety of Tibetan during Mongol lordship). 5. Fragments in Uigur writing, partly in an Iranian language. 6. Ms. in Mongolian writing (derived from Uigur). 7. Fragments in the common Tibetan writing. 8. Fragments in Syrian-Nestorian writing, proof of the existence of Christian colonies in Turkestan. 9. Fragments in a modification of the Syrian *Èstrangelo* writing in three different languages Pehlevi, Sogdianian, and old Turkish.

Offord (J.) Recent discoveries in western Asia. (Amer. Antiq., Chicago, 1905, XVII, 1-5.) Notes on investigations and publications of Toscanne (statues of Gudea), Fossy (Assyrian magical texts), King (records of Tukulti Ninib), de Morgan, van Brauteghem (Elamite statutes), Johns, Hilprecht, and Clay (Assyrian deeds, business documents, etc.).

— The omen and portent tablets of the Assyrians and Babylonians. (Ibid., 69-72.) Résumés data on animal omens (forecasts), auguries from fire, dreams, changing colors of water, etc., in A. Boscier's recent *Choix de textes relatifs à la divination Assyro-babylonienne*.

Oppert (G.) Die Gottheiten der Indier. (Z. f. Ethn., Berlin, 1905, XXXVII, 296-353.) First part of an elaborate and detailed description and discussion of the deities of the Hindus and their chief characteristics. After an introductory chapter on the peoples of India, Dr O. treats the Vedic theogony of the Aryans in India, each deity being taken up, with more or less detail, by name and title. In very early prehistoric times non-Aryan ideas seem to have influenced the thought of the Hindus, — the effect, e. g., is seen in the figure of the goddess Aditi.

Proctor (H.) Elohim: The object of primeval worship. (Amer. Antiq.,

Chicago, 1905, xxvii, 33-34.) P. argues that the term *Elohim* expresses a "compound unity" of the Godhead, not an absolute unity, — "the Christian idea of the Godhead is far nearer to that taught by Moses, and in the whole Hebrew Tanach, than the Jewish conception of the present day."

— The Hebrew alphabet. (Ibid., 97-98.) Argues that the Hebrew sacred square characters did not descend from the Phenician alphabet, but were "directly derived from hieroglyphic objects, the names of which they still bear."

Schmidt (H.) Eine kleine silberne Schale. (Z. f. Ethn., Berlin, 1905, xxxvii, 438.) Describes a small silver vessel from Bokhara, ornamented with figures from Greco-Roman mythology. The vessel must have reached central Asia from the Occident about the time of the early Roman empire.

Starr (F.) Ainu terms of relationship. (Amer. Antq., Chicago, 1905, xxvii, 99-101.) Gives 56 terms (father . . . great-great-granddaughter) of relationship obtained in 1904 from the Ainu at the St. Louis exposition. Compares these with Morgan's Ganowanian and Turanian classification. S. observes "the Ainu system is not a good example of the Turanian classificatory form, although it presents two of its most striking indicative features, the eighth and tenth."

Stönnér (Hr) Ueber die kultur- und sprachgeschichtliche Bedeutung der Brähmitexte in den Turfan-Handschriften. (Z. f. Ethn., Berlin, 1905, xxxvii, 415-420.) These Brähmi texts (used for Sanskrit writings 350 B. C. to 350 A. D.), written in alphabets, the precursors of the so-called "northern alphabets," to which goes back the later Nāgarī, the form of writing most commonly used for Sanskrit, are of great importance for the history of Buddhism. Among the fragments in question is a Sanskrit canon of the Turkestan Buddhists. These fragmentary MSS. also prove the existence of an "Old Turkish" language. The block-prints are likewise valuable and interesting.

Thompson (R. C.) A note on Sinaitic antiquities. (Man, Lond., 1905, v, 87-91, 6 fgs.) Describes the ruins of the Egyptian temple to Hator, near the turquoise mines at Sarâbit el-Khadm, explored as early as 1845 by the Lepsius expedition. The number of monumental

stelæ is large, — some still stand in their original positions. T. disputes Petrie's view that the temple was Semitic. An instance of modern Arabic "fire-jumping" is noted. The "heart-plant" of Assyrian incantations, the *Hyoscyamus muticus*, still grows in the northern part of the peninsula.

Von Hanoi nach Longtscheu. (Globus, Brnschw., 1905, LXXXVIII, 120-124, 5 fgs.) Résumé account by Henri Tuot of a journey from Hanoi to Longtcheu, published in the *Tour du Monde*. Contains some notes on the Muong, etc.

W. (R.) Zur Anthropologie der Mongolen. (Ibid., 49.) Résumé Birkner's paper with this title noticed in the *American Anthropologist*, 1905, N. S., VII.

INDONESIA, AUSTRALASIA, POLYNESIA

Balfour (H.) Bird and human designs from the Solomon islands, illustrating the influence of one design over another. (Man, Lond., 1905, v, 81-83, 1 pl.) B. produces evidence to show that "the extreme prognathism which prevails so much in representations of the human form among the coastal peoples of the Solomon islands, is due to the influence of the bird designs upon them, which has had the effect of causing an unnatural projection of the facial region in correspondence with the prominent beak of the frigate bird." Native drawings show a like influence. The well-known "canoe-prow gods" exhibit extreme prognathism of frigate-bird origin.

Bolk (L.) Das Gehirn eines Papua von Neu-Guinea. (Petr. Camp., Nedrill. Bijdr. Anat., Amstd., 1905, d. II, 347-366, 12 fgs.) Detailed description of the (preserved) brain of a Papuan (died of pneumonia) from the southern coast of German New Guinea. The brain was rather poor in convolutions, but exhibited no marked peculiarities *sui generis* — combinations of individual characters rather than individual characters themselves, make up the "foreign" aspect.

Costenoble (H. H. L. W.) Die Marianen. (Globus, Brnschw., 1905, LXXVIII, 4-9, 72-81, 92-93, 10 fgs.) Treats of physical features of the islands; flora and fauna; population (as evidences of a former pre-Chamorran people the stone blocks and columns and "skull caves" are cited), now a mixed race

called Chamorros (Spanish-Chamorro-Kanaka-Tagal-Chinese-Japanese-German, etc.) — there are besides 10 pure blood Spaniards, 100 Germans, 200 Americans; language; religion; manners and customs (effect of Americanization, etc.); house-building; agriculture and agricultural implements; clothing; festivals and dances (the Carolinians are more socialistic than the Chamorros); trade and commerce; future of the islands (a new régime is needed). The Carolinians are in many ways more primitive than the Chamorros.

Edge-Partington (J.) Note on a forged ethnographical specimen from the New Hebrides. (*Man, Lond.*, 1905, v, 71-72, 1 fg.) Describes a "sort of hybrid between a pig-killing club and a shell adze," carved in New Hebridean style. Such objects are made by natives "for the trade."

Gannett (H.) The peoples of the Philippines. (*Trans. Eighth Intern. Geogr. Congr.*, Wash., 1905, 671-975, map.) Gives results of Dr D. P. Barrows' investigations for U. S. Census. G. agrees with Dr B. in styling all Filipinos (except Negritos, Chinese, and other immigrants) Malays. There are 8 civilized and not more than 16 "wild" peoples; the number of "tribes" and "peoples" has been exaggerated both by travelers and men of science. Indeed, "in the ordinary acceptation of the word there is absolutely no tribal organization either among the civilized or wild people." The most numerous people are the Visayans. The Negritos count 23,000, the Igorots 200,000.

Gräbner (F.) Kulturkreise und Kulturschichten in Ozeanien. (*Z. f. Ethnol.*, Berlin, 1905, XXXVII, 28-53, 6 sm. maps.) Author distinguishes five culture areas and strata: 1. Nigritian (Australia and part of Melanesia.) 2. West Papuan. 3. East Papuan. 4. Melanesian. 5. Polynesian. The chief characteristics of each are given. The oldest culture-stratum is that represented by the Tasmanians; next comes the earliest Australian culture besides which the west and east Papuan have left their mark on the continent, all later ones have merely touched the northern coast. The Melanesian appears essentially as a land culture. The historic period of Oceania begins, in a way, with the Polynesian culture, when for the first time appears a pronounced, unitary culture

with a strongly developed political element. The Polynesians came originally from Asia; the Melanesians find their nearest analogues in the culture of some of the natives of the Philippines (perhaps also the eastern Himalaya lands); the Nigritic and East Papuan suggest relation with Africa. In southern Asia "lies the key for ethnic connections between Oceania and Africa." The characteristics of the various culture-areas, etc., are briefly indicated.

Grosvenor (G. H.) A revelation of the Filipinos. (*Nat. Geogr. Mag.*, Wash., 1905, XVI, 139-192, 130 fgs.) Summarizes U. S. census report of March, 1903. Population is given as 7,635,426, of which 6,987,686 "enjoyed a considerable degree of civilization," the remainder, 647,740, being "wild people." Except the Negritos all the natives are Malay. The amount of literacy is "surprising." There are 13,400 *barrios* or villages averaging 500 people each. The Ilocans are most migratory.

Haddon (E. B.) Note on the people of Borneo. (*Man, Lond.*, 1905, v, 22-25.) Compares Dr A. C. Haddon's studies of the natives of Sarawak with the Kohlbrügge-Nieuwenhuis data from Dutch Borneo. The ethnographic conditions are simpler in the latter region.

— Studies in Bornean decorative art: I. Patterns derived from the roots of the fig-tree. (*Ibid.*, 67-69, 4 fgs.) Describes patterns on bamboo thread-holder derived from the roots of the parasitic fig-tree (*Urostigma* sp.), which seem to have appealed much to the native mind. Dr H. notes that "the men usually affect patterns derived from plants, whereas the designs employed by the women to decorate their cloths are mainly animal derivatives." Moreover, "not only are the majority of the motives employed by the one sex entirely different from those in favor with the other, but the treatment of the motives is also quite different."

— Tatuing at Hula, British New Guinea. (*Ibid.*, 86-87, 2 fgs.) Describes briefly the *alo* tattooing (photographed by the late A. Wilkin). Among the Motu women are richly tattooed, men less so. The designs are painted on the skin, then pricked in. In the Rigo district tattooing on either side of the vulva is necessary for wifehood.

Morris (Margareta) The influence of war and of agriculture upon the religion of Kayans and Sea Dyaks of Borneo.

(J. Amer. Orient. Soc., N. Y., 1904, xxv, 231-247.) The conflict in religion of the tutelary spirits of war and of agriculture represents a conflict in economic pursuits. The author illustrates from the religion of these two native tribes how war and rice-culture, as means of livelihood, necessarily "require different manner of life, different laws and customs, different organization of society, and different personal qualifications." In both tribes both activities are well developed. Head-worship originated in conquest and its growth parallels an increasing economic importance of war. The war-path leads to the domination of the fighting men, agriculture favors the women who do most of the farm work. In Sea Dyak religion feminine ideals are far more conspicuous; with the Kayans the legendary heroes and gods are characteristically virile. With the former the part taken by women in ritual is also much greater. With the Kayans conquest preceded cultivation; the Sea Dyaks, from peaceful agriculturists, were taught by the Malay to be also seafarers and pirates.

Parkinson (R.) St. Matthias und die Inseln Kerué und Tench. (Globus, Brnschw., 1905, LXXXVIII, 60-72.) Notes of a visit in April, 1905 (P. was the first white man to reach Kerué and Tench). Clothing, weapons, houses, fishing-gear, canoes, ornaments, traffic, weaving, language, etc., are briefly treated. The people of Tench are very primitive and much isolated — they do not understand the language of St. Matthias. The Emirau (of Kerué), like the people of St. Matthias, show more signs of Micronesian admixture than is the case in the Admiralty islands.

Schellong (O.) Einige Bemerkungen über die Fahrzeuge (Kanus) der Papuas von Kaiser-Wilhelmsland (Neu-Guinea) und dem Bismarck-Archipel. (Int. A. f. Ethnogr., Leiden, 1904, XVI, 176-179, 5 fgs.) Describes the canoes of the natives of the N. E. coast of New Guinea (Finschhafen), the Duke of York group, and New Ireland (New Mecklenburg). The boats of the Tami islanders are very fine. In the village of Lassuck Dr. S. met with the simplest kind of a boat — three tree trunks bound together.

Schmeltz (J. D. E.) Geklopte boom-schors als kleedingstof op Midden-Celebes. Anvulling en verbeteringen.

(Ibid., 180-193.) Additional data (and correction) to those in Adriani and Kruijt article on the same subject in vol. XIV. Comparative notes on the ethnology of beaten bark clothing. See *American Anthropologist*, 1902, N. S., IV, 175.

— Die Stämme und der Südküste von Niederländisch Neu-Guinea. (Ibid., 194-242, 6 pl., 3 fgs.) After historical introduction, Dr S. treats of the Tugeri and Toro, etc. (position of woman — slaves, clothing and ornament, dwellings and furniture, food, weapons, traffic, canoes, disease, music, dance, etc.). Pages 211-223 are occupied by a description of the collections (foods and narcotics, and objects used in connection therewith; clothing and ornament, house-ornament and furniture; objects concerned in transportation; weapons and tokens of peace and their ornamentation; music) of H. W. Bauer and E. F. T. Bik; and 226-241, by a Dutch-German-S. O. New Guinea and S. O. New Guinea-Dutch-German vocabulary. A brief Dutch-German-Tugeri vocabulary is also given, and on page 241 a brief comparative word-list by S. H. Ray in 10 New Guinea languages.

Schmidt (P. W.) Die Bainingssprache, eine zweite Papuasprache auf Neupommern. (Globus, Brnschw., 1905, LXXXVII, 357-358.) From peculiarities of personal and possessive pronouns, noun (grammatical gender, etc.), adjective, numerals, verb, S. argues that the Baining language, spoken in the mountains of the interior of the Gazelle peninsula in New Pomerania is of Papuan stock. There is a very interesting class of diminutives and augmentatives in Baining. Its formations are rich and complicated.

Schoetensack (O.) Tasmanische Steininstrumente. (Z. f. Ethn., Berlin, 1905, XXXVII, 362-365, 6 fgs.) Describes briefly six stone implements near Hobart, Tasmania, now in possession of Prof. G. Boehm of Freiburg i. B., their manufacture and use, etc. The Tasmanian "knives" had no handles, and S. thinks that the adaptation of these rude implements made it possible to develop the rich musculature of the hand and the forearm, so as to permit the technical and artistic achievements of paleolithic man of the glyptic period and of certain modern primitive peoples.

Schultz (Dr) Eine Geheimsprache auf Samoa. (Globus, Brnschw., 1905,

LXXXVIII, 17.) Note, with specimens, on a secret language, called *gagana tiliu* ("turned round speech") in use chiefly among the youth of Samoa.

Seidel (H.) Ueber Religion und Sprache der Tobiinsulaner. (*Ibid.*, 14-16.) Discussion of data concerning "temple," priests, burial customs, language of the two islands of Sonsol and Tobi, — based chiefly on Kubary's *Ethnographische Beiträge zur Kenntnis der Karolinen-Archipels* (Leiden, 1895). A comparative vocabulary of twenty words is given. The chief deity of Tobi is Yarris. Traces of American-Hawaiian influences are suggested by Kubary.

Seligmann (C. G.) Note on a skull prepared for purposes of sorcery, from the Mekeo district, British New Guinea. (*Man.*, Lond., 1905, v, 49, 1 pl.) Describes briefly young adult skull with cane frame-work and lashings, to which are fastened two boar's tusks, fringe of human hair, tufts of feathers, bunches of herbs, quartz pebbles, and other charms, etc. The purpose of the skull is said to be to procure the death of an enemy (previous to its use the skull must have lain a long time in the jungle, to judge from its condition).

— Further note on the progress of the Cook-Daniels expedition to New Guinea. (*Ibid.*, 52-53.) Notes that the natives of the Trobians and their "outliers" (the little visited Marshall-Bennett-group) are totemic, with well-defined system of chieftainship. The Marshall-Bennett islanders are probably identical with the natives of Murua. The stone-adz quarry at Suloga was visited. At Waga waga extremely ceremonial cannibalism exists.

Thomas (N. W.) Baiame and the bell-bird. (*Ibid.*, 49-52.) Discusses data from Henderson, Macarthur, Günther, etc., to show that Tylor's theory of the missionary origin of Baiame between 1830 and 1840 is "entirely untenable." It is a question "whether Baiame is a sublimated bell-bird, or the bell-bird a decayed Baiame." Among the Urabunna the Wilyaru ceremony commemorates the victory of the bell-bird (*Oreoica cristata*) over the eagle-hawk.

Wotherspoon (A. S.) A curious belief. (*J. Amer. Folk-Lore*, Boston, 1905, xviii, 157.) Brief account of the Filipino belief in the "Assvan" and the "Tic-Tic," his servant, cannibal creatures who live in the roots of the big mango-trees.

AMERICA

Amateca (The) tribe in Mexico. (*Amer. Antiq.*, Chicago, 1905, xxvii, 38-39.) Notes on the legends concerning the Amatecas, whose descendants still live in Amatlan de los Reyes in the State of Vera Cruz.

Barry (P.) Traditional ballads in New England. I. (*J. Amer. Folk-Lore*, Boston, 1905, xviii, 123-138.) Gives various versions (text and music) from New England of: The golden vanity, Lord Thomas and fair Annett, The two sisters, Lady Isabel and the Elf-knight, the George Aloe and the Sweepstakes, Henry Martin, the mermaid, Captain Ward and the Rainbow. Of the versions collected by B., "the best of them, those whose antiquity is most clearly attested, come from Vermont; the greater number are from Massachusetts." In two years the author has met with "66 versions of 14 of the ballads represented in Professor Child's volumes."

Bierbower (Mrs S.) Among the cliff and cave dwellings of New Mexico. (*Rec. of Past. Wash.*, 1905, IV, 227-233, 6 fgs.) Extracts from diary, June 16-29, 1900, of a general character, relating to Santa Cruz, Santa Clara, and Puvadera cañon.

Blakiston (A. H.) Prehistoric ruins of northern Mexico. (*Amer. Antiq.*, Chicago, 1905, xxvii, 65-69.) Brief account of the adobe ruins of Casas Grandes, on the western bank of the Piedras Verdes river in Chihuahua, visited by Bartlett in 1854. Pottery, metates, etc., besides many skeletons have been found. These ruins are attributed to the Aztecs.

Boyle (D.) Canadian Indians in 1904. (*Man.*, Lond., 1905, v, 55-58.) Gives statistics from Report of Department of Indian Affairs for 1904, — in 1903 Indians numbered 108,233, in 1904, 107,978, and the Supt. of Indian Affairs calls in question the belief that they are "a dying race." (B. thinks that, while they may be holding their own, "miscegenation as well as disease is slowly doing its work.") In Ontario, Quebec, and Nova Scotia a slight increase in population is noted; the highest death-rate is in British Columbia. The farming of the Six Nations and Mississaugas, in some cases, shows results as good as those of the whites. The Indian still prefers living in communities of their own.

— Notes on some specimens. (Ann. Arch. Rep. 1904, Toronto, 1905, 17-39, 52 fgs.) Describes stone pestle or hammer from Rideau valley, rubbing-stones from Brantford and Blenheim townships, unfinished "woman's knife" from Scarborough township, stone "file" from Wentworth co., bear and beaver-tooth tools from Balsam lake, stone axes from Arizona and Lincoln co. (Ontario), chisels or club spikes, stone gouges from various parts of Ontario, stone and clay pipes (among them "the largest, and in some respects the most remarkable effigy stone pipe, or pipe-bowl ever found in Ontario"), — a surface find from the township of Tiny), bone "feather (or quill) holders" and buttons (rather than "whistles"), a bone arrow from North Orillia, bone combs (with a note from W. F. Petrie on Egyptian analogues, etc.). Of the six Canadian combs illustrated only one shows anything suggestive of file-marks. A metal-saw-made comb is figured.

— Notes, etc. (Ibid., 43-71, 76, 86-89, 101-103, 23 fgs.) Describes stone and tortoise-shell pendants, shell objects (gorgets, etc.), wampum strings, bird-amulet (all such objects are surface finds or mined up by the plough, in Ontario), copper tools, European in appearance, pottery (finds of native made pottery generally indicate a period anterior to white contact, — the substitution of the brass-kettle was rapid), picture-writing (Blackfoot deerskin record, — interpretation not yet known), porcupine-quill work (a copy, by an Ojibwa, of rock painting on Lake Couchiching, now no longer existing), husk false faces (Pagan Iroquois of Six Nation reservation); Winona stone (from Winona, Ont.; bears date 1776 and carved head, — white not Indian in origin); Mexican marble mask from San Juan Teotihuacan; Oneida mounds (existence of several large mounds reported, no investigation as yet); the "house of the devil" (reports search for the *Manitou wigwam*, "devil's house," as the Mississaugas called it in 1792, near the west end of Lake Ontario); an old dam on the Grand River (not Indian); village sites and occupations; anthropology at the World's Fair, St. Louis; an example of primitive persistence (neolithic fashion of hammer-head attachment); the coming of the Ojibwas (gives tradition of Ojibwa-Mohawk contact); Lake St George (brief account of investigation

of embankment on this lakelet, north near Lake Couchiching, — no opinion arrived at as to nature and origin); Cahokia mound (notes of recent visit); a museum or a musée?

Bushnell (D. I.). Partial excavation of the N. D. McEvers mound. (Rec. of Past, Wash., 1905, IV, 202-205, 2 fgs.) Describes excavation in May, 1905. After depth of 26 feet a burial crib or cist of war was met and in the enclosure were a skeleton, some skulls and other human remains, two fine bone awls, a large number of pearl and shell beads, and 1,195 novaculite blades.

Chamberlain (A. F.) Mythology of Indian stocks north of Mexico. (J. Amer. Folk-Lore, Boston, 1905, xviii, 111-122.) Enumerates, with brief notes, the chief mythological and folklore literature of the Kulanapan, Mariposan, Moquelumnan, Palaihnihan, Piman, Quoratean, Shahaptian, Uchean, Weitspekan, Wishoskan, Yakanan, Yanan, Yuman, Caddoan, Chinookan, Copehan, Eskimoan, Kiowan, Kitunahan, Koluschan, Lutuamian, Pujunan, Skittagetan (Haidan), Tsimshian (Chimmesyan), Wakashan (Kwakiutl-Nootka) stocks.

Dieseldorf (Hr.) Ueber Jadeit — und anderen Schmuck der Mayavölker. (Z. f. Ethn., Berlin, 1905, xxxvii, 408-411, 12 figs.) Describes briefly jadeite plate and objects from Chamá, Ulpaná, Canasé, and Arenal in Alta Vera Paz and from Copan; also similar objects of shell from Arenal and Zacapá. According to the chemical examination of Prof. Max Bauer two of the pieces of jadeite contain some zircon, another some mica — further proofs of the non-Asiatic origin of American jade. The granulation of the latter is coarser.

D'Olier (J. G.) Indian graves in Monroe Co., New York. (Ann. Arch. Rep. 1904, Toronto, 1905, 103-104.) Notes on a number of graves (Seneca village of Totiacton, 2½ miles south of the older village) on Spring creek, opened by the author in 1898, and their contents (bears' teeth, pipes, bullets, lead bar, skeletons, seeds of a species of *Rubus*, etc.—the man in question had probably died from an over-dose of this fruit).

Falsche Vorstellungen über nordamerikanische Indianer. (Globus, Brnschwg., 1905, LXXXVIII, 111-112.) Résumés Henshaw's article in *American Anthropologist*, 1905, N. S., VII, 104-113.

Förstemann (E.) Die Millionenzahlen im Dresdensis. (*Ibid.*, 126-128.) Discusses the three groups of numerals for between one and two millions in the Codex Dresdensis. The first group covers a number of 77,220 days, the second 84,620, the third, 58,334. All the 12 numbers of the second group lie in the tenth cycle, the first group in the ninth, the third in the eleventh. The position of the gaps before and after the second group indicate that here, as in most Mayan inscriptions, the tenth cycle is the present time.

— Zwei Hieroglyphenreihen in der Dresdener Mayahandschrift. (*Z. f. Ethn.*, Berlin, 1905, XXXVII, 265-274, 20 fgs.) Discusses the hieroglyphic series on pages 51-58 and 71-93 of the Codex Dresdensis, and their resemblances. The first series consists of 69 groups of two, the second of 28 groups of the three hieroglyphs.

Geddes (J.) Canadian French, 1900-1901. (*Rom. Jahresber.*, Erlangen, 1904, VI, 408-429.) Nos. 251-529 of bibliography of literature in and relating to Canadian French, embracing the years 1900-1901, under the heads of biographical, education, French production, historical, legal, literary, language, miscellaneous, poetry, political, religious, science, sociology, English writings, dealing with French Canada, travels, etc. This continues Dr G.'s valuable annotated bibliography for the decade 1890-1900.

Gilbert (J. J.) Some notes on the Fox Island passes. (*Nat. Geogr. Mag.*, Wash., 1905, XVI, 427-429.) Author says population of Aleutian islands "is very meager, and is decreasing every year," — 3,000 are said to have died of measles in 1900, and tuberculosis is common. Many villages are "abandoned trading posts established by the Russians previous to 1867." Remains of old villages indicate a considerable population in the past.

Hammond (J. H.) The Ojibwas of Lakes Huron and Simcoe. (*Ann. Arch. Rep.* 1904, Toronto, 1905, 71-73.) Brief historical and ethnographic notes. The Ojibwas "at present own and occupy the reserve in the township of Rama, consisting of 1,600 acres, Snake and Machego islands in Lake Simcoe, and the smaller islands in Lake Couchiching, together with the Christian islands in the Georgian Bay." Their chief bane is the whiskey

supplied by the whites. Few, apparently, are of pure blood. They are all keen canoeemen and hunters, and "at their own work of canoeing or on the portage, they easily outdo the most hardy white."

— Cahiaque. (*Ibid.*, 74-76.) Argues that the site of the Huron village of Cahiaque was at Mt Slaven, near the town of Orillia, and not, as Mr Hunter maintains, at Buchanan's. Ease of communication, proximity of food supply, permanent water supply, sheltered and easily defended position, ease of escape by land and water, etc., favor the Mt Slaven site.

— North and South Orillia. (*Ibid.*, 77-86, 8 fgs.) Brief notes on sites of Huron and Algonkin villages prior to final raid of Iroquois in 1649. Some 6 new sites in South and 5 in North Orillia are indicated. Certain articles attributed in a former Report to Chieftain's Island in Lake Simcoe, are really from Horse Island, the former being "sacred ground" to the Indians.

Hoopes (H. E.) and **Broomall** (H. L.) Photographs of some of the [Spanish] inscriptions on El Morro, New Mexico, with translations and notes. (*Proc. Delaware Co. Inst. Sci. Media, Pa.*, 1905, I, 13-24, 10 pl.) Reproduces photographs taken in August, 1904. Adds much to the transliterations and translations of previous investigators and writers (Simpson in 1849, Lummis, Bandelier, Coues, etc.). Among the personages referred to in the inscriptions are Gen. Hurtado (1736), Father Letrado (1632), Gov. de Silva Nieto (1629), Gov. Martinez (1716), the Bishop of Durango (1737).

Koch-Grönberg (T.) Abschluss meiner Reisen in den Flussgebieten des Rio Negro und Yapurá. (*Globus, Brnschwg.*, 1905, LXXXVIII, 86-91, 7 fgs.) Contains notes on the Tsöloa, Palánoa, Makuna, Yahuná, Yabahána, Buhágana, Imihita, Uitóto, Yurí, and other Indian tribes and peoples. The communal house (*malóka* in the Ligoa geral) of the Tsöloa and Palánoa is noteworthy; also the masks used by the Opaina in their dances. Dr K.-G. obtained much linguistic material from the so-called Uitóto. The Yurí seem allophyllic in language. The large signal drums of the Uaupés-Indians are found also on the Upper Yapurá and its tributaries and among the Uitóto of the Upper Iça.

von Koenigswald (G.) Die indianischen Muschelberge in Südbrasiliens. (*Ibid.*, 1905, LXXXVII, 341-347, 36 fgs.) Describes location, nature, contents, etc., of the *sambaguis*, *sernamby*, *ostreiras*, *berbigueiras*, *casqueiros*, as the shell-heaps of the Brazilian coast are variously termed. The Jesuits in the 16th, 17th, and part of the 18th centuries procured lime from these shells, which were employed for that purpose not only along the coast, but also in the highland towns. Some of the *sambaguis* are very high (Cananéa, 20 m.), others of colossal extent (e. g. Villa Nova on Comprida island). Some of them were inhabited at the time of the coming of Europeans and after. Some, however, are prehistoric, and all are apparently of human origin. In some of the *sambaguis* of Paraná and Sta. Catharina, bones of horses, pieces of iron, crosses worn by missionaries, etc., have been found. The lower strata yield rude stone axes, primitive stone implements, arrowheads (rare), etc.; the upper finely worked and polished stone implements, pottery, etc. These last may represent a culture that utilized these shell heaps after the first possessors had been driven away. Bolas and lip ornaments have been found. In the interior occur little *sambaguis* different from the large ones on the coast.

Kroeber (A. L.) Wishosk myths. (*J. Amer. Folk-Lore*, Boston, 1905, XVIII, 85-107.) Gives English texts of 25 myths from the Wishosk Indians of the coast of Humboldt co., in northwestern California (creation origin, animal,—salmon, spider, otter, frog, mole, coyote, dog, bluejay, sea-lion, grizzly bear, crow, eagle, porpoise, raven, pelican, skunk, elk). The mythology of the Wishosk "occupies a place between the mythologies of central and those of northwestern California, sharing with one a considerable development of creation myth and animal tales, and with the other especially certain episodes of a specific culture-hero cycle." In general character and underlying conceptions it is more akin to that of central California than that of the distinctly northwestern tribes. The rôle of Gudatrigawitl ("Above-old-man") is important.

Large (R. W.) Mortuary customs in British Columbia. (*Ann. Arch. Rep.* 1904, Toronto, 1905, 100-101.) Notes on the burial customs of the Indians

about Bella-bella, with whom at present "the dead are rolled in blankets, cover-lids and the like and placed in boxes made after the pattern of the white man's coffin." They are mostly put in grave houses, which are "diminutive buildings containing besides the remains of the various members of the family, the children's toys, and dishes, clocks, lamps, articles of furniture, and other belongings of the departed." Burnings of certain property take place at stated intervals near the grave-houses. Some of the dried bodies are utilized in the "man-eating dance."

Lehmann (W.) Ueber Taraskische Bilderschriften. (*Globus*, Brnschw., 1905, LXXXVII, 410-413, 3 fgs.) Enumerates and describes 13 documents containing picture-writings of the Tarascan Indians of Mexico, an ancient people of somewhat advanced culture. Among these are the *Relacion de Michoacan*, the chronicle of Father Beaumont, several genealogies, the *Lienzo de Cucutácato* and several other similar documents. Others may be yet discovered.

Lehmann-Nitsche (R.) Die dunkeln Geburtsflecke in Argentinien und Brasilien. (*Ibid.*, 1905, LXXXVIII, 112.) Additional data to those previously recorded (see *Amer. Anthropol.*, 1904, N. S., VI, 739) concerning the occurrence of "Mongolian spots" in Brazil (very common, especially in Rio Grande do Sul) and the Argentine (Province of Santiago del Estero,—a curious folk-custom exists of cutting out on the bark of a tree the footprint of a child and letting it be grown over; the "spot" resembles in some way a foot-print).

Nachtrag zur Erklärung der Bregmanarben an alten Schädeln von Tenerife. (*Z. f. Ethn.*, Berlin, 1905, XXXVII, 436-437.) Cites passage from an Andalusian Franciscan, Galindo (whose MS. of 1652 was published in English by Glass in 1764), concerning the scarification of the skull with flints for medical purposes by the natives of the Canary islands.

Lewis (J. H.) The effects of tropical climates upon the teeth of Americans. (*G. Wash. Univ. Bull.*, Wash., 1904, III, No. 3, 76-81.) Notes effect of change of food, dengue, "sprue," etc.—soldiers, naval men, and civilians (men and women) are all affected in the Philippines, etc.

Neuhaus (J.) Zur ethnographischen und archäologischen Untersuchung der Mes-

kitoküsie. (Globus, Brnschwg., 1905, LXXXVIII, 91-92. Discusses plans very briefly. No data.

Nordenskiöld (E.) Ueber Quichua sprechende Indianer an den Ostabhängen der Anden im Grenzgebiet zwischen Peru und Bolivia. (*Ibid.*, 101-108, 9 fgs.) Treats of the Quichua-speaking tribes of the eastern slopes of the Andes on the border between Peru and Bolivia, their agricultural and cattle-breeding pursuits, etc. Also relations with the whites. The Quichua has always been and is now a conquering speech,—in Apolo and the region about it has suppressed the Lappachu; the Leco likewise and the Tancana is yielding. The children, where one parent is Quichuan speak Quichua. In the higher mountain valleys (Queara, Saqui, Sina, Ollachea, etc.) the Indians now speak Quichua. Interesting are the representations of the sun and moon in feathers and paper, carried in dances, festivals of the church, etc. The Indians are morally better than the whites.

Potts (J.) The Eskimo a hundred and fifty years ago. (*Ann. Arch. Rep.* 1904, *Toronto*, 1905, 104-112.) Text of a letter of Jno. Potts, dated Richmond Fort, 15 March, 1754, to the commanders-in-chief of Moose and Albany Forts. Describes character and behavior of the "Eusquemays", dealings with whites, trading, etc.

Records of Iroquois songs. (*Amer. Antiq.*, Chicago, 1905, XXVII, 103-105.) Lists 12 songs sung to phonograph by Jesse Lyon, an Onondaga, and now procurable in open market at regular prices.

Rice (J. A.) The totem mounds of Wisconsin. (*Ibid.*, 56.) Brief general note. No data.

Sadleir (C. A.) and **Thomas** (N. W.) Animal superstitions among the Araucanians. (*Man*, Lond., 1905, v, 104-105.) Enumerates 29 items (obtained in response to *questionnaire*), about eagle, *chucao*, snakes (valued by medicine women), lizard, rooster, *kongkong*, owl, cattle, lamb, fox, horse, rams, etc.

Seler (E.) Drei Gegenstände aus Mexiko. (*Z. f. Ethn.*, Berlin, 1905, XXXVII, 441-444, 3 fgs.) Describes a clay flute (ornamented with a human head in relief) from Chalco; a clay vessel (with a head of the god Macuilxochitl on the lower front) probably from the Calle de Escalerillas; and a crescent of copper plate from Tangancícuaro in the State of Michoacan.

Starr (F.) Anthropology at the St. Louis Exposition. (*Amer. Antiq.*, Chicago, 1905, XXVI, 40-42.) Brief notes on ethnological, Indian school, archeological exhibits.

— The Complanter medal. (*Ibid.*, 42-43.) Describes medal for Iroquois research, "founded from sales of a series of zinc-etched reproductions of pen-and-ink drawings by a Seneca Indian boy, named Jesse Complanter." The first award (June 8, 1904) was to Gen. J. S. Clark of Auburn, N. Y.

von den Steinen (K.) Ein peruanisches Zweigorakel. (*Z. f. Ethn.*, Berlin, 1905, XXXVII, 439-440, 1 fg.) Describes a knotted twig oracle (from the *Euphorbia*) found near Huariamasga, in the Puccha valley, province of Huari. The Indians are said to test the virtue of their wives, when on long journeys, by the way in which the exceedingly flexible twigs of the euphorbia dry.

Stewart (J.) Rupert's Land Indians in the olden time. (*Ann. Arch. Rep.* 1904, *Toronto*, 1905, 89-100.) Describes religion, superstitions, and social habits of the uncivilized "Bungays" (Cree-Ojibwa) around the north shores of Lake Winnipeg, as they were about 40 years ago (the paper was written some 20-30 years ago, the author having been in the service of the Hudson's Bay Co.). Geeche and Matche Manitou, Wesse-ke-jack (at some length, with the legends of the release of the sun, the making of man, the convention of the animals, the deluge, etc.), the nature and rites of the "metawin, or feast of long life" (in which the rattlesnake figures prominently) are considered. The origin legend of the last is given and the ceremonies indicated with some detail. This paper is an interesting contribution to the literature of Algonquian mythology.

Swanton (J. R.) Explanation of the Seattle totem pole. (*J. Amer. Folk-Lore*, Boston, 1905, XVIII, 108-110, 2 pl.) Gives, after Mr George Hunt and Mrs Robert Hunt (the former owner), mythological explanations of the carvings on the totem-pole, which once belonged to the Ganaxádi, one of the principal Tlingit families of the Raven clan, and is now set up in the main square of Seattle, Wash. Comparison is made with a briefer explanation by Mr Kininnook, a Tlingit Indian.

Swindlehurst (F.) Folk-lore of the Cree Indians. (*Ibid.*, 139-143.) Gives English texts of 7 brief legends (creation, birth of Lake Mistassini, the painted canoe, a big perch, the story of Katonao, the fisherman, the biter bit) from the Crees of the James Bay-Mistassini region. To tell tales during winter or summer is unlucky — narration in the fall (the proper season) brings good fortune. The custom of story-telling in autumn is kept up by only a few of the older men, the young Indians not taking the trouble to learn them. The author has had "seven years' intimate association with Cree Indians."

Thompson (A. H.) Ruins of the Mesa Verde. (*Amer. Antq.*, Chicago, 1905, xxvii, 6-8.) Brief account of recent visit to the ruins known as "Spruce-tree House," "Balcony House," "Cliff Palace." No new data.

Wake (C. S.) Mythology of the Plains Indians. (*Ibid.*, 9-16.) Discusses "animism", —according to W., "humanism, rather than animism, would be the proper term to apply to the earliest stage of man's religious development" (the native mind has an innate tendency to humanize nature), and mythology in a restricted sense. Nature-myths are imaginations often, not true explanations; subjective, not objective. Though most

of the stories are native, some of them are certainly quite modern, and others are borrowed.

— Mythology of the Plains Indians. II, Nature-deities. (*Ibid.*, 73-80.) Treats of the Caddo, Nesaru, Pawnee Tirawa, Wichita Kinnecasus, the star-gods, etc. Of all the Plains tribes the Caddoan stock shows "the nearest approach to a supreme creative deity." The star-gods are very important. Lore of the number 4 is also abundant.

Wintemberg (W. J.) Relics of the Attiwandarons. (*Rec. of Past.*, Wash., 1905, IV, 266-275, 50 fgs.) Describes briefly fragments of pottery, tobacco-pipes (mostly clay, seldom stone), sometimes incised, bone awls, stone axes, chisels, etc., gorgets, copper articles (rare), bone beads, ornaments and shells from village-sites of the Attiwandarons or Neutrals (Iroquoian stock), the earliest historical inhabitants of western Ontario.

— Are the perforated bone needles prehistoric? (*Ann. Arch. Rep.*, 1904, Toronto, 1905, 39-42, 2 fgs.) Author doubts whether the eyed bone needles found in Ontario and New York state are of Indian (Iroquoian) invention. In a brief note Dr Boyle sees no reason for attributing a European origin to these implements, whatever their use may have been.